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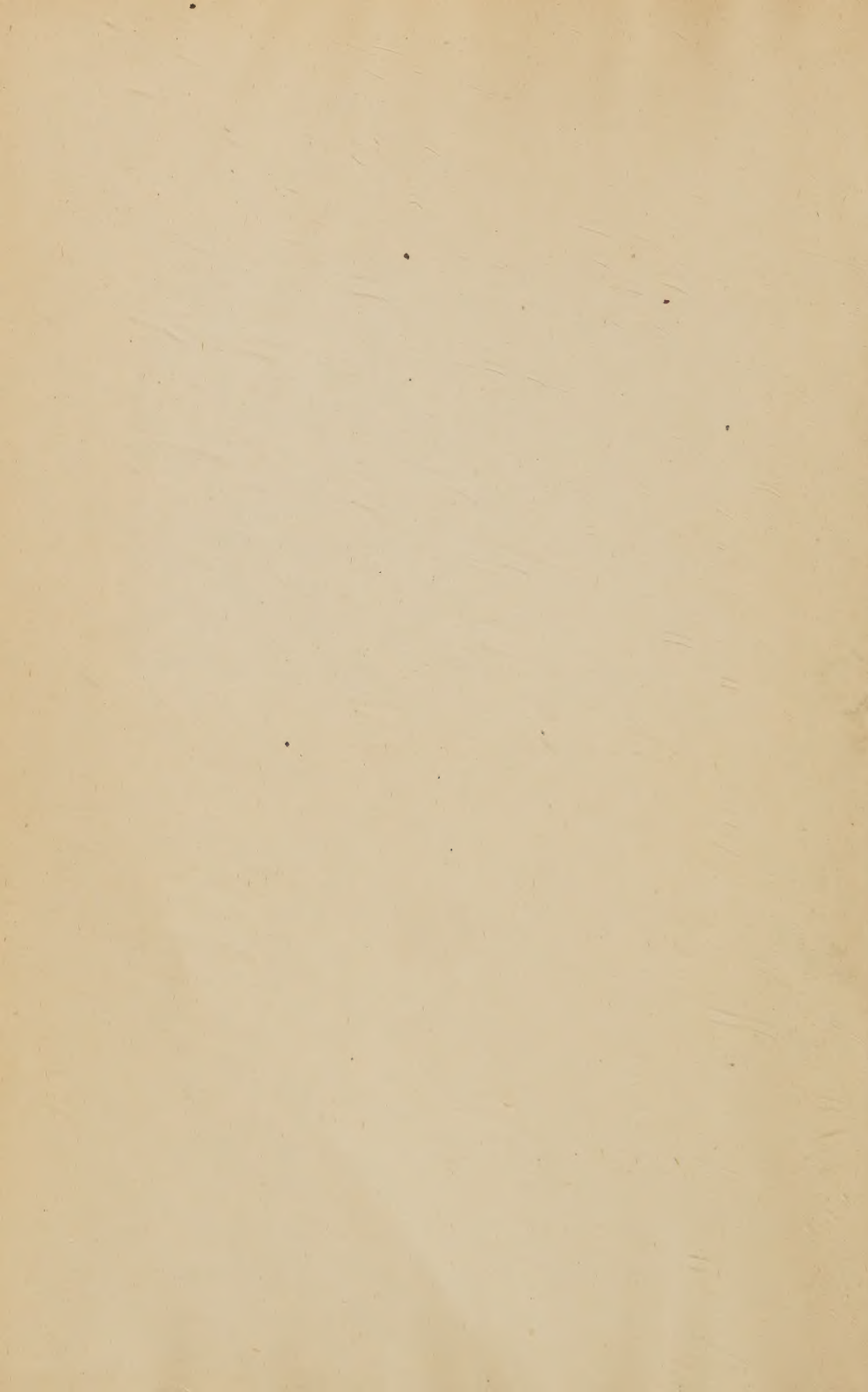
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THE LIFE AND WRITINGS

— OF THE —

RIGHT REVEREND

JOHN McMULLEN, D. D.

FIRST BISHOP OF DAVENPORT, IOWA.

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BY REV. JAMES J. MCGOVERN, D. D.

WITH AN INTRODUCTION BY THE

Right Rev. John Lancaster Spalding, D. D.

BISHOP OF PEORIA.

HOFFMANN BROTHERS,
PRINTERS TO THE HOLY APOSTOLIC SEE,
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TO HIS GRACE,

The Most Rev. J. A. Gehan,

Archbishop of Chicago,

THESE MEMOIRS ARE MOST

RESPECTFULLY DEDICATED

BY THE WRITER.

P R E F A C E .

MANY years have elapsed since the subject of the following Memoirs, in conversation with the writer, said that : " A contemporary history of the Catholic Church in this Country ought to be collected and published, even in the shape of biographical sketches of eminent members of the Hierarchy." The writer replied, that in one particular instance, the suggestion would be carried out, and a contribution made to the history of the Church in the Diocese of Chicago. No attention was paid to the remark by either at the time, as the early demise of the first speaker did not have the least shadow of probability.

When all that was mortal of Bishop McMullen was consigned to the tomb, his words came forcibly to mind and the writer realized that the promise became a duty. In undertaking it, he has found his own deficiencies in the way, and many difficulties to overcome ; the latter showing the soundness of Bishop McMullen's suggestion. There has certainly been an apparent indifference in collecting and publishing whatever is of historical interest to the Church in the Archdiocese of Chicago, and the reason may be in the comparatively rapid changes of diocesan administrations, which have taken place since the first Diocese was created in 1844. The writer found a great difficulty in searching for material which he knew had existed, but it was found that much perished in the Fire of 1871. If he has failed to obtain more that would be of historical value to the history of this portion of the Church in the West, he hopes that his labor will stimulate others to further the good work. The lives of the deceased Bishops of the Dioceses in the State of Illinois would be a means to the end,

but to do so in these Memoirs would make them too voluminous and beyond the real object of the writer.

The life of Bishop McMullen was that of a true servant of the Lord—singularly striking among the pioneer priests of the young Church of the Great West. He was well understood and appreciated by all who knew him—a rare instance among men—and his memory, like that of the just man, “shall be in everlasting remembrance.”

The Writings of Bishop McMullen, which appear in the Appendix, were published in the *Monthly*, and their merit deserves for them a chapter in the Catholic literature of this Country.

The writer is under the deepest obligation to the Right Rev. John Lancaster Spalding, D.D., for the great interest he has taken in the publication of these Memoirs, and for his valuable Introduction.

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INTRODUCTION.

The charm of biography lies in man's social nature, in his need of life other than his own, in his dependence not merely upon his material environment, but upon the moral world also, which is as indispensable to his growth and well being as warmth and nourishment. Hence all life, if we can rightly get at it is interesting. Philosophers have found food for thought in the habits of an insect, and men of science have been filled with wonder in studying a microbe.

Conversation turns forever on what men and women say and do, or have said and done. The lovers of truth are few, but all take delight in a story. Teach wisdom, and you bore; gossip, and you find listeners. Literature begins with myths and ends in novels; and the myth and the novel are biographical. Is not the blessed Gospel a life? And what is history but an epitome of innumerable biographies? The life of a priest or bishop does not usually abound in incidents, and here in the United States at least, it tends to grow hopelessly prosaic. But is not all American life monotonous, as there is a sameness in American scenery, and a levelling down in American society? We are a matter of fact, unimaginative people, full of schemes and projects, which are sometimes impracticable, but never romantic. Our life of toil, of feverish activity, with its common sense aims, is not however devoid of interest. It is on the contrary, as stimulating to the thinker as to the practical man.

The questions it suggests, the problems it raises fill us at once with hope and fear; their scope is worldwide and they portend good or ill to the generations yet to be. Our religion, like our life in general, turns to practical ends. The old faith wears here a modern garb; casts off the robe of ceremony and goes to work in plain attire. We have had no men of genius to throw around it the splendor of immortal minds; no conflicts to create the heroic mood; no persecutions fragrant with memories of martyrs and saints. Priests and Bishops have had to take their place in the army of workers, and to accompany the ever increasing multitudes in their peaceful march across the vast continent. Where the

forest was felled or the prairie broken, they had to build the church and the school; where pestilence raged, they had to gather the orphans into asylums; where cities rose as in a dream, they had to push their way into the bustling crowds, lest amid the noise and the struggle the voice of conscience should become inaudible; when the teachings and the history of the Church were attacked, they had to be ready to defend. Of the men upon whom such tasks were imposed, he whose life is here recorded, was a type. As a child he was borne on the tide of immigration which like another gulfstream set from Ireland towards the shores of America. After a brief delay in Canada and the East, his parents started westward and settled near Chicago and there amid the marshes on which the great city was to rise, the stronghearted boy grew to manhood. In the floating population of sailors, adventurers and traders who formed the small town that had sprung up at the southern end of Lake Michigan there was nothing, one may well suppose, to awaken thoughts of a religious vocation in the mind of a healthy and ardent youth. Little else, in truth was to be found there than the world, the flesh and the devil. For the sensual there was the invitation to gross indulgence; for the aspiring, the hope of sudden wealth: and for all there was the excitement of a new and untrammelled life, the quickening of energies, the stirring spectacle of the intermingling of various races and types of every character, gathered here where but yesterday the Indian drowsed in his tent. What stories of adventure, of deadly encounter, of miraculous escape, what accounts of the billowy expanse of unbroken prairie stretching north and south and west beyond the Mississippi, beyond the Missouri, to the foot of the Rocky Mountains, asleep on their treasures of silver and gold, must not the youth have heard. He had a boy's love of the chase, and were not the prairie-chickens drumming amid the wild grass from Lake Michigan to the Ohio; were not the rivers and lakes alive with fish and fowl? Still one could almost hear the tread of the buffalo, darkening the earth for miles on miles as they fled from man and death towards the great desert. How should he walking among the rabble of a frontiertown, with the visions which rise in young hearts in the presence of unknown worlds teeming with life, thronging upon him, how should he turn away from it all to think of God and souls? Ask why when we look on the starlit sky, on the woods in autumn, on the grave of one we love, we are drawn away from ourselves to the unseen infinite? Why does joy make us afraid? Why does beauty make us think of death? Why does possession make us poor? Why is yearning our best happiness? In many ways the eternal reveals Himself and the paths along which He leads the soul are mysterious. Little truly was there in the Catholic Church of

this western town to attract any one. There was no beauty within or without.

The poets line—*Coelum non animum mutant, qui trans mare currunt*, is hardly a half truth. In leaving behind country, friends, customs, habits, and the sanctities of home, a man often leaves the best of himself. For the multitude, as for the young, morality is what is customary, and when different races are thrown together in a society which is still rudimentary, disorder and confusion result. Faith is weakened: character deteriorates: the good are discouraged, and the violent and the unscrupulous rule. Barbarism threatens to return, the power of religion is undermined, reverence dies, respect for authority is lost and the very means by which society seeks to protect itself are often lawless. Bishop de St. Palais, who was one of the first priests who ministered to the Catholics of Chicago, was fond of telling of his early experiences there. A missionary in Timbuctoo could hardly have a less promising field. And to add to the difficulty every now and then, some unworthy or contentious priest, drawn to the place by a kind of affinity, gave scandal by his disorderly life, or excited the people to rebellion. There were various factions in the congregation, as there were various nationalities, and it was not unusual for the pastor, to be cited to court, as witness or defendant, and on such occasions no effort was spared to make his position humiliating.

This surely was not a state of things to inspire a longing for the priestly life: but it is a privilege of the young that they create their own world, and the sight of evil, when the heart is fresh and pure, but serves to make good the more attractive.

At all events from the midst of this strife and confusion, young McMullen's thoughts turned to God. At his mothers knee possibly he learned to look above and to cherish the desire for better things; possibly the voice of some holy priest sank into his heart and kept ringing there like an echo from heavenly spheres: or may be like many another one, drawn by the mysterious appeal of divine grace, he instinctively felt the vanity of whatever passes away, and heedless of hopes and promises which the grave swallows, threw all his life on the eternal. We little know the depths of a boy's heart—how capable he is of scorning our wisdom, our money, our honors; led on by some godlike passion to pursue ideal aims. How insignificant to him in such a mood, the world's most ambitious achievements appear. The sacred enthusiasm, which caused St. Paul, in the face of Plato's philosophy and the marvellous art of Athens, to glory only in the cross of Christ, which in other centuries has led kings and emperors to lay aside their crowns, to put off their regal splendor, that in obedience and poverty they might follow after the Crucified, still glows in many

a young soul, fanned by the spirit which breathes where it listeth. And whom this ardor seizes is borne on over obstacles and scandals, heedless of protest and scorn, to consecrate his life to the service of Christ and the souls for whom He died.

When Bishop Quarter arrived in Chicago in 1844, John McMullen was already at heart a priest. It was his happiness to serve at the altar, to listen to religious instructions and to pursue the studies which were to fit him for the work to which he believed God had called him. In the zealous and enlightened bishop he found a friend able and willing to guide and encourage him, and when a college was opened, he was among the first to enter. And in a short time his fine character and excellent endowments were recognized alike by teachers and students. He may even then have lacked something of the lightheartedness, the buoyancy, the overflowing life which are the charm of youth. His serious countenance, his swarthy complexion, his dark eye, his silent ways and habitual self-control, certainly gave him a place apart amid the crowd of his fellows. He was however neither morose nor haughty.

If he was earnest, he was loving: if he was taciturn, he was helpful, and if he was without frivolousness, he was none the less capable of entering with keen relish into all youthful sports. But he loved study more than play, and it is pleasant to behold him during the hours of recreation, sitting in the bower he had constructed beneath a spreading tree on the college grounds, reading or helping the weak or the slow among his schoolmates. Not less pleasant is it to know, that though a lover of peace, he was always ready to stand between the bullying cowards, who are never absent from a crowd of boys, and their victims. It was at this time, it seems, that he became acquainted with the *Imitation*, a book which speaks to the heart of the young and the old, of the happy and the wretched, and his deeply religious nature eagerly responded to the appeal of à Kempis, who far from the world and all thought of the praise of men, wrote the immortal treatise, which shall find sympathetic readers so long as devout minds and gentle hearts shall exist on earth.

He was now prepared to take up the study of theology, and when his Bishop, who was in Rome, wrote that he hoped on his return, to be able to send him thither, his heart thrilled with glad expectancy. He had indeed come from Europe, but he had come as the soul comes from God, bearing but vague intimations, dim visions of its origin. His conscious life has been passed on the frontiers of civilization; he has lived face to face with nature unimpressed by man. He has seen the interminable plains that roll westward, but they have no history; he has watched the play of

the billows on the great inland sea, but they tell no tales. And now Europe which moans with memories rises before his imagination.

He shall see again the land where he was born; he shall visit the great cities of the world, he shall stand amid scenes consecrated by genius and heroism; he shall look on the ruins of extinct civilizations; he shall kneel where martyrs have died and shall kiss the earth sanctified by their blood.

O visions that rise when young hearts dream of the lands where poets have sung, where heroes have conquered, where saints have struggled! O the yearning to flee from rude nature's senseless sway to worlds where the soul has risen supreme and shed its benign influence over all things! O, the sweet delusion when still we can believe that the hard material envelope is local merely or temporal, that in other days or other climes, men have been or now are divine! And so he sets forth, but not until he has given proof of the tender, deep-throbbing heart which makes him live.

When he has said good-bye to all the others, he can not trust himself to part from his mother, and with a cry of anguish he rushes forth and is gone. Thus shadows ever fall on the face of joy; thus in the midst of glad thoughts, of richer, wider life, sad thoughts come to remind us that to go forward is to leave some one or something we love. Alas! It is ourselves we are forever quitting only to find ourselves again.

But the fair forms which gleam before the eyes of youth waft healing and forgetfulness from their wings. We now catch a glimpse of him in the bustling streets of New York, making preparations for the voyage. He had money enough, but he took passage in the steerage, because he cared nothing for appearance and personal comfort was one of the last things he ever thought of buying. He had, besides, all through life, a natural sympathy with common people and unpretentious ways, and a prejudice against the rich, which one is almost tempted to think, could only spring from a lack of the breadth and fairness of view which ought to be habitual in a cultivated mind.

Or is there in the true christian temper an instinctive repugnance to the display, the luxury, the moral weakness and religious pliancy which are the accompaniments or the results of wealth? In the steerage, in any case, the young Levite felt himself at home and in giving counsel and instruction to his simple companions he found at once a noble pleasure, and the means of doing good. Thus he journeyed, scattering blessings and growing acquainted with the human heart. Afloat on the ocean where the infinite is mirrored, he dreams not, but works. For a moment he delayed

in Ireland at the place of his birth, then making his way through England and France, with the fellow-student who had accompanied him from Chicago and to whom we are indebted for these records, he entered the Eternal City. Happy the youth, who when life is still fresh, stands on this spot which again and again has been pregnant with the destiny of civilized man. The rush of memories is overpowering, and at the first view, he walks as in a dream. That what he sees is real and not visionary, seems to him almost incredible. Can this in very deed be the Rome whose awful image rose before him with the first Latin phrase he learned to construe? Is this the nursing mother of heroes, patriots, conquerors, poets and orators? Is this Latium, to which Fate and gods led Æneas from Troy's burning walls? Is this the earth which drank the blood of the Great Apostles and of countless martyrs? There Cesar stood; yonder Cicero declaimed, and further on Horace walked along the Sacred Road, polishing some line which shall survive a civilization's wreck and be fresh and beautiful when columns and palaces have crumbled to ruin. His foot is on an Empire's dust; beneath him lie the silent chambers where the christian religion first struck root, deep into the inner parts of the earth and of the human soul, and round about him stand the temples of gods who have faded into nothingness. It is as though the disembodied spirit had been caught up into other worlds. Like Dante he moves among the shades of the innumerable dead. In ghostly tones they whisper to him their hopes, their joys, their sorrows. The present vanishes, and the past returns with such irresistible power that those who have been, seem alone still to be. Why do the monuments of generations which have passed away make us feel inferior? Were they really greater than we, or is it because amid these ruins we realize the illusive and shadowy nature of human hopes and aims and more plainly foresee the approaching day when not a trace of ourselves or our works shall be visited by the all-illuminating sun? But in Rome the Catholic easily turns from the purifying memories of the past, to drink inspiration at the fountain head of the living church. There is the Vicar of Christ, the world's great high priest: there is the center of government: there are the monuments of the faith: there are the shrines of the saints: there the arts cluster to crown the heavenly bride with glory and with beauty: there apostolic men gather from every part of the earth, bearing as at the council of Nice, the wounds and scars of the battles they have waged, dumb witnesses to the power of the love of Jesus, which after the lapse of centuries still burns in myriads of hearts and in every quarter of the globe lights the torch of heavenly life.

Ah surely the effort to create in America centers where the best

education shall be given is worthy of generous natures, but here how supremely difficult is the teacher's task.

Easily indeed can he make appeal to the understanding, to the logical and arithmetical faculty: but the germ of God-like life is planted in the soul; the imagination must be addressed, the creative instinct aroused and the whole young being plunged into the etherial element of the ideal. How shall this be done where the social atmosphere, where public opinion, where successful men in every sphere of action, compel the young to aim at wealth and position as almost the only earthly ends of which the practical reason can approve?

It is well to be grateful for the blessings we have; it is well even to believe that our destiny shall finally carry us to higher plains than the race hitherto has reached; but it may be doubted whether the time is near when we shall even approach the centers of European culture in power to stimulate youthful minds in a noble way. There is so far at least little in our life or surroundings to exalt the imagination, to inspire reverence, to kindle admiration or to awaken hope even of anything higher than money or office. At all events the youth whose bosom glows with enthusiasm for the divinely good and fair, to whom vulgar success could bring no real joy, is fortunate if he be permitted to cross the ocean and dwell for a time in the cradlelands of religion, of art, of civilization.

John McMullen's first experience in Rome was unpleasant and promised in fact to be of quite a serious nature. There was but a single vacancy in the Urban College, and the question arose whether he or his companion should be received. It was soon decided that the younger of the two should be admitted to the Propaganda and McMullen sent elsewhere. When he was informed of this by the Cardinal Prefect, he hesitated not a moment to declare that the arrangement was unsatisfactory. His Bishop had sent him to the Propaganda, his youthful companion had been entrusted to his care and he had promised to watch over him. Both must be admitted into the college or both must without delay return to America, and the Cardinal yielded and he gained his point. Here certainly we get a glimpse of a character worth knowing. A little thing, indeed, but altogether interesting, is this incident. Here is your genuine American youth, sure of himself and not to be overawed. Though thousands of miles from home, he will follow the instructions received there: though he has yearned with a pilgrim's heart for the Holy City, he will quit it at once rather than be untrue to his promises; though a Cardinal to him was as a mailed knight of Cortez to the wondering eyes of the Aztec, yet will he stand firm. It was easy to see

that principle, and not pride, prompted him, and formality gave way before a determined will.

The life of a seminarian is necessarily uneventful. Little can happen to break the monotony of the daily round of exercises or to awaken more than passing interest even in the mind of the student himself. From his rising in the early dawn to his going to rest at night every thing is fixed by rule. He prays, he meditates, assists at mass, studies, goes to class, takes recreation, at the same hours, day by day, year in and year out. The books which are placed in his hands, the subjects to which his attention is directed, the method of teaching, the manner of the professors, are formal and uninspiring. In manuals of metaphysics, theology, rubrics and ecclesiastical history, there is little to rouse the slumbering soul of youth or to nourish the visionary hopes which are the food of the young. And the teacher generally confines himself to dry exposition of dogma or to the solution of moral cases.

Stress is laid upon the matter at issue, and manner is almost wholly lost sight of. In this way, doubtless, certain mental qualities are cultivated, but others, which possibly are indispensable to the teacher of religion, remain unimproved. And there is besides the danger that such a course of instruction may destroy the passion for intellectual excellence, without which the youth, set free from the drudgery of school, will almost fatally sink into a state of mental somnolence: or if he exercise himself, he will do so professionally and only in a mechanical way. In Rome however, and especially in the Rome in which young McMullen found himself, the means of education are not merely scholastic. Besides the historic associations of the place, there are the master-works of men of genius, there are scholars famous for learning in every department of knowledge; there is opportunity to hear the most renowned orators of the church, who hold the one faith, but whose thoughts and words have caught the tinge, accent and character of the climate, the race and the social and political life in which they have been thrown; there is the enlargement of mind and heart which comes of personal contact with men of other modes of thought and speech than our own. And then, at the time, of which I write, the Pope was also king, Rome was still the city of the soul, and religion there was clothed in power, in majesty, in splendor and beauty, such as elsewhere it has never worn.

To see the illumination of St. Peter's is to have ever after the memory of a heavenly vision: to listen to the *Miserere* chanted in the Sistine Chapel on Good Friday is to realize the infinite agony which human souls may know, the depths of a sorrow which only God can console: to hear the silver trumpets in the dome amid the skies break forth on Easter morning in notes of divine joy,

while the great basilica grows tremulous with the rapt devotion of the adoring multitude, is to have some faint foretaste of the bliss angelic natures know. No more, alas! the heavenly scene appears, and the celestial harmony is hushed. To live in such environment, to kneel at the tombs of saints, to dwell amid the ruins of the mightiest works of man, to look on the face of pure religion illumined by whatever of most divine human genius has wrought, is to have all that is noblest in one's being, stirred and thrilled; and they who return from this fountainhead of what on earth is greatest and most holy, unregenerate and unraised, must surely be hopelessly common or altogether frivolous. It was during McMullen's stay in Rome that Pius IX. narrowly escaped death at St. Agnes,' outside the walls. He had gone, with a retinue of dignitaries, noblemen and students, to visit a newly discovered catacomb, and had stopped at the Convent to take luncheon and give audience. Under the weight of the crowd the rotten timbers gave way, and Pope, Cardinals, noblemen and all were precipitated into the cellar. McMullen soon extricated himself, and he at once set heroically to work to rescue the young man who had been entrusted to his care, and from whom, on his arrival in Rome, he had refused to part. In order to reach him he had to drag forth, among others, a Roman nobleman, whose gratitude moved him to send the young propagandist, on the following day, a purse of gold, which, however, was promptly refused, with the remark that no thanks were due him by the gentleman whom he had simply found in his way and had pulled out that he might get at his friend.

Another incident from his Roman life may be given here. He noticed that one of his companions was fond of falling out of rank, during their walks, that he might pluck a bunch of grapes or a fig. This was a violation of rule, and McMullen, having once or twice called his attention to the impropriety of his behaviour, finally spoke more sternly. "You had better report me," said the offender. "No;" replied McMullen, "but if you do not desist, I will thrash you." This was an abrupt turn to give to the situation, and one which can hardly be justified, but it affords insight into the character of the man. If there must be wrong let it be done openly, and under no circumstances are the ways of the coward to be tolerated.

In 1858, he was ordained a priest and received the degree of doctor of theology in Rome, and then returned without delay to America, eager to begin his life-work. Pleasant task would it be still to keep him company and to look on while he waged war on sin, on vice, on ignorance—on all the foes of human welfare; to watch him while he throws himself into every good cause with

a hopeful ardor which only the inexperienced know ; to stand at his side in the early years of his priestly life when no obstacle seemed too great, no task impossible ; to accompany him still when the noonday brightness begins to fade and the heavens lower and the clouds burst over him, until at length after patient waiting, much enduring and manly living, the downright honesty and true worth of the man are apparent to all, and honors come and grave responsibilities ; and then in the midst of his career, death rises and beckons him away. But I have lingered too long over his early years and must leave the story of his mature life and work to his sympathetic biographer. Of the man himself, however, I may be permitted to say a word. He was of average height ; his temperament was a mixture of the sanguine and the bilious ; his constitution was excellent, and his sinewy frame easily bore fatigue and exposure. A firm chin, closely-fitting lips, slightly aquiline nose, high cheek bones, dark eyes and skin, a forehead rising outward from the brow, and crowned with abundant hair, jet black in youth, but irongray before he was forty, were among the noticeable features of the physical man. There was a certain seriousness and reserve about him, even in his happiest moments and in the company of intimate friends. He was not lacking in the sense for humor and he loved a good story, but the way in which he laughed and manifested approval revealed the deeper side of his nature. He played like one who would rather work. He was an earnest man, but not austere, ascetic or stern. On the contrary, he was loving and sympathetic, and he had, as much as anyone I have ever known, a heart for the poor and the fallen. With a mother's tenderness he watched over the House of the Good Shepherd which he had founded ; and the sorrows he consoled, the homes into which he carried hope and cheer are known only to God. From vanity he seemed to be wholly free ; too real a man, indeed, for aught that is childish or ridiculous. He spoke not of himself, nor of his works. No applause, no success, no elation of spirit could, I think, have made him boastful. That he preserved this moderation of temper, this sanity, this reasonableness and good taste, in the very heart of western life and growth, where everything is abnormally pushed, and multitudes rush to take possession of the earth with the feverish excitement of a battle, with the hurrah of a campaign, is evidence of more than ordinary strength. A lover of liberty and of his country, he had no love for our loud way of talking of ourselves. While he took interest in material progress, and was thankful for the blessings which our increasing knowledge of physical phenomena brings, he plainly recognized that man's proper good is within, and that growth in wisdom and in righteousness is the

only real advance. He was an unwordly man and cared little for wealth or position or popularity. He certainly belonged not to the race of ecclesiastics of whom Napoleon said that he could buy their good will and loyalty with purple stockings. Notoriety, which seems to be the only kind of fame possible here in America, he never sought; and he seldom even read what was published concerning himself. In him there was no affectation, no pretense, no remotest flavor of cant. He was what he seemed to be, your friend, or your foe, or indifferent. He was most faithful to his friends when they were most in need; and, like all great souls, it seemed to be impossible for him to believe that those he loved could do wrong.

Above all things he was truthful, honest and courageous; and a scorner of liars, hypocrites and cowards. When I came to know him, in the last few years of his life, he was not a student or a reader even, and he was then interesting as a character rather than as a mind. He had been however an enthusiastic lover and promoter of knowledge and of culture of intellect. But time is here a chief element—time alone gives the best vintage its fine flavor—and ere the fruit was ripe there came a frost.

Who can superintend the building of churches and schools, collect moneys, pay debts, erect asylums, sit in the confessional, receive callers, visit the sick, evangelize the poor, recite the daily office, and still find time for literary studies? And if in the midst of such occupations and cares, the task of self-culture is not abandoned, surely the bravest must lose heart when to these difficulties there is added the loss of mental composure which misunderstandings, conflicts and contentions involve. If all controversy is hurtful to the healthful play of mind, that which rouses angry and rancorous thoughts, poisons the pure air of intellectual life. When Dr. McMullen saw the doors of his university closed, and when a little later he became entangled in the diocesan difficulties which culminated in the removal of Bishop Duggan, he was approaching middle age, an epoch when there comes to many men a period of discouragement. "*Ego dixi in dimidio dierum meorum, vadam ad portas inferi.*"

In looking back we see that after much toil we have accomplished little. What we hoped to do, we have not done; or having done, have ceased to care for; and along the way which lies before us the shadows lengthen and the light grows pale. If at such a time troubles come and years pass by before all is well, how shall the broken threads be tied again? How shall we in the midst of new surroundings, with other men to help or thwart us, ourselves grown older, take up the old tasks with the old ardor? When no one we love has as yet died, we walk, defiant and scorn

death's power, but when the fatal shaft has fallen here or there in the charmed circle, we know resistance is vain, and are subdued : and so when the efforts of our vigorous manhood seem finally to issue in confusion and failure, a deeper sense of life's illusiveness comes to us and the keen relish with which the inexperienced take up their work, is lost. When the days of trouble and bitterness seemed to have passed, and Dr. McMullen had returned from exile to the Cathedral in Chicago, he had hardly got fairly to work, before the flames wrapped themselves around the great city and bore it away in smoke. Like tens of thousands, he found himself homeless and penniless in the blackened waste, and in a day or two he set forth with a beggar's wallet. Years passed before the new Cathedral was completed and when he left Chicago to take possession of the bishopric of Davenport, he was still living in a hired house.

Much had he endured which here can only be hinted at—trials, disappointments, labors, suspicions, false imputations, ingratitude, heartaches ; and at last a shadow settled on his face and marked him as one who had known sorrows ; some such look, perchance, as Dante wore when passing through the streets of a city not his own, the women would point to him and say :—"See, there goes the man who has been to hell and come back again."

His deeply religious nature however, sustained him, and if he worked less joyously he did not work less faithfully than in earlier and happier days. He was still the zealous priest, the watchful pastor, the truehearted strong man who found comfort in giving it to the poor and the wretched. Once, I remember, he undertook, in these later years, to preach every night, during Lent, and he desisted from his purpose only when a hemorrhage warned him of the folly of continuing the course. Here is the same spirit which marked him in his prime, when thrown from his sleigh and wandering on foot over the trackless prairie through a driving snowstorm, he reached a farm house after midnight, benumbed and faint, but steadfastly refused to take even a drink of water, because it was Sunday and he had to say mass in a church near by. And the same indomitable will asserted itself, when Bishop of Davenport, with broken health and the grave opening beneath his feet, he yielded not to weakness, but worked like one who feels that the time is short.

His religion was one of deeds rather than of words. He lived in God's presence ; he loved Jesus Christ and his fellowman, he was an obedient son of the church, a loyal citizen, a true friend and an upright man ; but his life and not his speech made all this manifest. Not a faultless man, indeed ; not one whom either the world or the church would canonize, not a great orator, nor a

master of style, nor a profound thinker, nor an enthusiastic reformer, nor a skillful organizer of philanthropic schemes ; but a plain, brave and genuine man, the best type of the kind of men the West rears ; men who saved the Union, and who yet may save our religion and christian civilization.

More brilliant men, more learned, more popular, more fortunate possibly, have given their lives to the service of the church in America, but among them all there was not a nobler character, a greater heart or a braver soul than John McMullen. Too soon, we are tempted to think, he passed away. But who knows whether it is better to be living or dead ? That doubtless is best, which God sends.

LIFE OF BISHOP McMULLEN.

CHAPTER I.

HIS BIRTH—BIRTHPLACE—DEPARTURE OF HIS FAMILY FOR AMERICA—ARRIVAL IN CANADA—REMOVAL TO THE UNITED STATES—NEW YORK—LOCKPORT, ILL.—CHICAGO—INCIDENTS OF CHARACTER—HE ATTENDS SCHOOL—HIS FIRST COMMUNION IN JOLIET. ILL.

When James McMullen and his wife, Alice, left Ballynahinch, County Down, Ireland, on the 13th day of March, 1833, and sailed from Warren Point, Ireland, for America, a few days after, on the ship *Princess Charlotte*, they were accompanied by Mr. McMullen's father and mother, and by Mrs. McMullen's brother, James Fitzsimons, four daughters, two sons and a servant. The younger son, a little more than a year old, was John, the subject of these memoirs. He was born near Ballynahinch, on January 8th, 1832, according to the date given among the baptismal records of the College of the Propaganda. The family arrived in Quebec on the 29th day of April, after a long and stormy passage. Little do they experience who cross and re-cross the great Atlantic ocean, at this day, of the hardships of the emigrants of forty and fifty years ago. During the voyage another son was born, and since then three more children, one daughter and two sons. Having safely landed and found a comfortable temporary abode for his numerous charge, Mr. McMullen purchased a farm in the township of Halifax, Megantic County, Province of Quebec, whither he moved with his entire family.

He lived there for three years working his farm; but finding the climate too severe, he sold the place and located on another farm, near Prescott, in the Province of Ontario, Upper Canada. It was his intention to make this his permanent home, but God

ordained otherwise. On a cold winter night, in the month of January, 1837, the house took fire, and so rapid were the flames, that the members of the family barely escaped with their lives, losing all their household goods, besides the necessary clothing to protect them from the intense cold. Willing neighborly hands opened the doors of hospitality, and gathered the sorely-trying sufferers into shelter, and they furnished them with needed clothing and nourishment.

In after years Bishop McMullen would refer to how he felt deeply humiliated by having to wear a little girl's dress on this occasion ; and the recollection of the trials of that night and succeeding day was so deeply impressed on his mind that, when the great scourge of fire swept over the fairest portion of his adopted city and rendered homeless thousands of his flock, his great heart was moved to deeds which are still told with love and truth, and which are not written among the chronicles of those disastrous days. Mr. McMullen once more gathered his family around him, and having sold his land he crossed from Canada to the United States and settled on a farm near Ogdensburgh, St. Lawrence county, New York. It was here, just old enough to enjoy the beauties of nature around him, that the charm of the woodlands and of early spring flowers left an impression upon the ardent imagination of the boy John, which no care or sorrow ever removed, even to the last moments of his life. It was always a delight to him to pick the first blossoms of spring-time, and his garden, or the flowers in his room in the winter-time, were always a comfort which he keenly enjoyed.

While living near Ogdensburgh, now a Diocesan See, the scarcity of priests was deeply felt by Mr. McMullen and his many Catholic neighbors. Once in a while a priest would come to offer up the Holy Sacrifice and administer to the wants of those good people, but that was not deemed sufficient for the growing number of settlers who were coming over from Canada and taking up farms in the vicinity. At a meeting of the Catholic people of the neighborhood, necessary funds were collected to defray the expenses of

a messenger to Bishop Hughes of New York, to clearly place before him the pressing spiritual wants of the Catholic people of the district, and obtain, if possible, a resident priest. Mr. James McMullen was selected for this purpose, and a worthy priest was immediately sent to take charge of the new Mission. These circumstances made an impression on the mind of the youthful John McMullen, and whenever he spoke of them in after life he would add that they profoundly influenced his future career. At this time occurred one of those incidents which revealed the true nature of his character, so well developed as he grew older, and gave the stamp of a courageous heart based on a deep confidence in God.

One afternoon in the Fall of the year 1840—he then was eight years of age—he was sent on an errand to a distant farmhouse, to reach which he had to pass through a dense wood. With unerring exactness he delivered his message and started for home. By the time he had reached the midst of the forest the Autumn twilight had set in, and the darkening shadows of the waving branches overhead, with the whispering wind as it scurried among the dead leaves all around, would have appalled a much older heart than his. Still, without the least fear he sped on homewards; when, all at once, he saw a tall, white object, with outstretched arms, standing motionless, as it seemed, directly in his path.

He would not turn back, as he hated to be ridiculed, even as a boy, and home he must go. There was a fascination in the way the weird, ghostly figure held his eyes, and there he stood spell-bound, but only for a few minutes. The thought of home brought him to, and he said to himself, “well, if the ghost does not move, I must,” and repeating a prayer which his mother had taught him to say in time of danger, he boldly started forward and came close up to the ghost, which proved to be the trunk of an old oak tree stripped of its bark, with two gnarled branches stretching out like arms, all of which had been unnoticed by him in the sunlight on his way to the farm-house.

In telling this occurrence in after years, he said that it was the first and last time that he was ever overcome by real terror.

During the residence of the McMullen family on the farm near Ogdensburgh the aged parents of Mr. James McMullen died, and their remains were buried in the near graveyard; an humble tombstone marks the place. Soon after this news of the boundless prairies and rich soil of Illinois was spread abroad, and reached the ears of Mr. McMullen, who, ever anxious to give every advantage to his family, and desirous to ameliorate his condition, decided to move again, and to this Land of Promise. His neighbors tried to dissuade him from taking this step, but after carefully weighing the question in his own mind, and with the consent of his family, he set forth toward the setting sun. Taking a steamer at Buffalo and sailing around the lakes, he arrived in Chicago in June, 1843, and without delay went by canal packet-boat to Lockport, Will County, Illinois, where he rented a house and commenced looking up a site for a farm. The summer and fall seasons of that year are still remembered by old settlers as the "sickly season." Fever and ague, and other fevers were prevalent, even becoming epidemic, and the winter following was of such unusual severity that Mr. McMullen, completely discouraged, his whole family being prostrated with fever and ague, returned to Chicago in March, 1844, and rented a house on West Randolph street, near the bridge, where he started a provision and produce store.

The facilities for getting a school education were very limited in Bishop McMullen's boyhood days. While living on the farm near Ogdensburgh, Mr. McMullen sent his children to a country district school. Young John made such rapid progress that his teacher frequently would call his bright little scholar his young wonder. Endowed with a fine memory, when the neighbors would drop in to make a friendly call with the family, the young scholar would be called on to speak some piece, and be rewarded with unbounded praise. He loved to recall those days when he

would take his book, retire to some lonely spot and declaim a piece of poetry or prose. When his playmates would be occupied at their accustomed games in the time of play, he would be engaged with his books or his Catechism. That reserve afterwards so noticeable in his manhood, which appeared to many a cold indifference to his surroundings, was a distinguished trait of his character; yet a depth of humor existed under that exterior, which sparkled with a brilliancy all the more enjoyable as it was unexpected. At times he would join in boyish sports, but roughness of conduct or speech he would frown upon, and vigorously maintain his right in doing so. He avoided collision with the unruly element of the schools he attended, but if need was, he never hesitated when in the right, and in defense of an abused schoolfellow, to physically resist oppression, and he became in this manner an acknowledged leader among his classmates. In his features he bore a close resemblance to his father, from whom he inherited strong intellectual gifts, and from his mother he received the qualities of his heart, his indomitable strength of will and almost Spartan austerity, his love of a simple, sober and regular life, and above all, his early impressions of faith in God. He was the favorite of his father and mother, who showed him open partiality, yet this created no jealousy among his brothers and sisters. His sweet innocence, under a manly bearing, in his boyhood won the warm affection and respect of every one, and his special qualities of temperament and character attracted the attention of the Bishop of Chicago, the Right Rev. William Quarter. Mr. McMullen, one year after his arrival in Chicago, moved over to the South Side on a lot on Quincy street, purchased from the canal company. At the time it was considered some distance from the heart of the city, but it suited the requirements of Mr. McMullen's family when he entered into business, and it gave ample opportunity for his children to go to one of the schools in Chicago.

On the 25th day of December, 1843, John McMullen made his first communion in St. Patrick's church, Joliet. He had learned

his Catechism so thoroughly, under the watchful eye of his good father, that when he presented himself for examination to Father Dupontavice, then in charge of the Joliet Missions, he was immediately admitted to the first communion class. He spoke frequently of that happy time, and he loved to recall the incidents of that occasion. After going to confession on the day previous, he walked back to his home in Lockport, and though that Christmas morning was a trying one on account of the intense cold, he started again on foot, accompanied by his brother James, for a good five miles' walk to church, fasting. His little heart was full of heavenly hope and joy, and he did not mind the severity of the cold winter morning. Two years after, he received the Sacrament of Confirmation from the hands of Bishop Quarter. Soon after the removal of the family to Chicago, John obtained the privilege of serving Mass, and he was appointed teacher of a Catechism class. The discriminating judgment of the Right Rev. Bishop Quarter, practically exercised at the time, enabled him to select the talented young minds in those Catechism classes, and the ranks were thin enough for him to note every lad in a class, to weigh and measure his ability and promise; in this he was assisted by his faithful brother, the Very Rev. Walter Quarter. This personal encouragement invariably excited a strong emulation in the minds of the members of the different classes, and the semi-annual examinations were the occasions of laudable emulation to obtain the prizes offered by the Bishop. At these examinations the clergy and lay friends assisted, and the large number always present proved the interest taken in them. The examination to which reference is made took place in the basement of St. Mary's church. The class to be examined numbered over forty boys. They were picked out of the entire Catechism classes to stand the test for the prizes. Father Quarter presided. There was the liveliest excitement as the examination went on, and it increased as it was noticed that the competition for the first prize had narrowed down to a lad of ten years and John McMullen. The latter, however, answered correctly every ques-

tion and took the first prize. Father Quarter recalled to mind this examination many years after, and the circumstance is noteworthy, as it will be seen in these Memoirs, that the two aspirants for honors afterwards entered the Propaganda College together, and on their return to Chicago were fellow-workers, with the same interests in view, and with that friendship which does not end even in death.

CHAPTER II.

THE RIGHT REV. WILLIAM QUARTER, D. D.—THE DIOCESE OF CHICAGO—THE BISHOP'S LABORS—HE FOUNDS THE UNIVERSITY OF ST. MARY OF THE LAKE—HIS PASTORAL—YOUNG McMULLEN ENTERS THE UNIVERSITY

The Right Rev. William Quarter, D. D., the first Bishop of Chicago, arrived in that city Sunday morning, May 5, 1844.

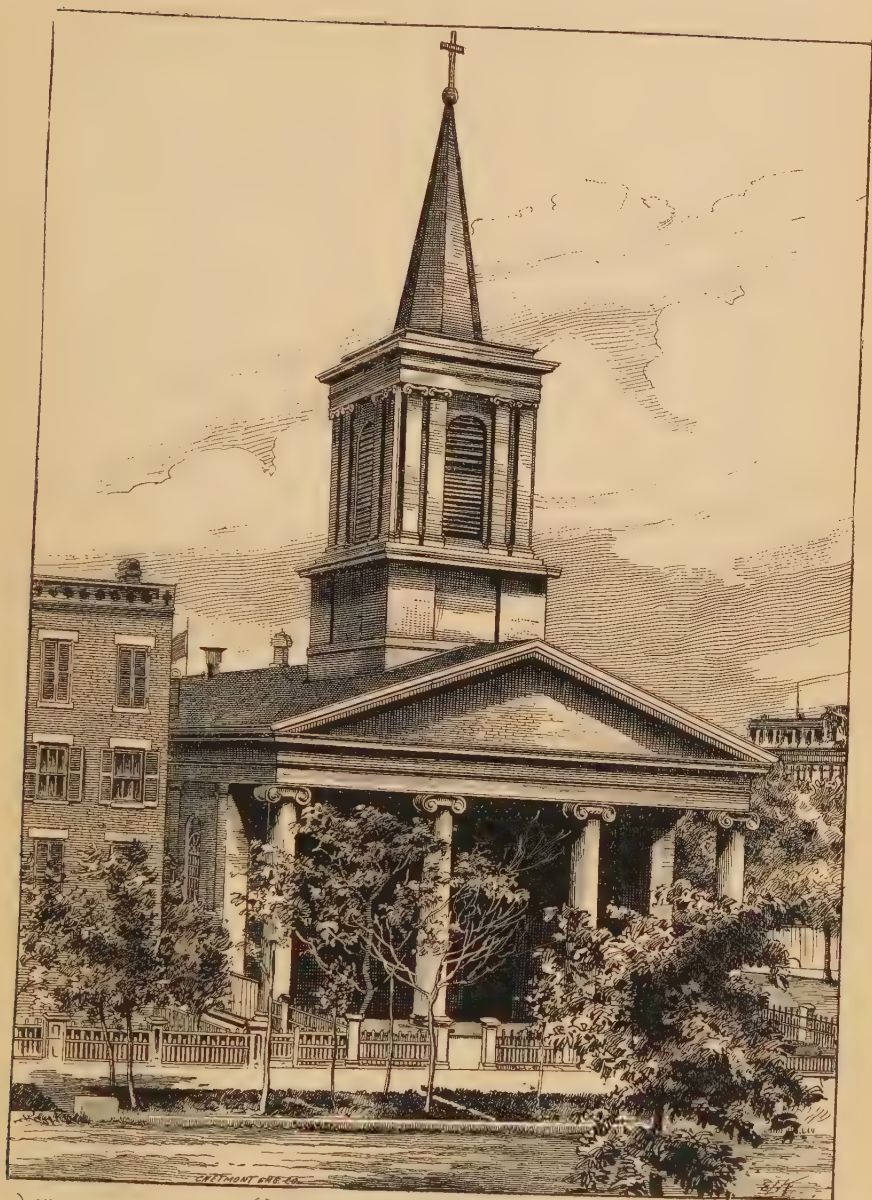
Bishop Quarter wrote in a diary a short sketch of his trip and arrival in Chicago, which will be interesting to the readers of these memoirs. "We left New York on the evening of the 18th of April, 1844, accompanied by the Reverend Messrs. Mark Murphy and Lawrence Carrol. The latter was returning to his own Mission in Rochester; the former accompanied the Bishop through friendship and courtesy, being his associate in the Church of St. Mary, New York. On the Friday following, which was the 26th of April, the Rev. Walter J. Quarter reached Utica, New York, and we set out for Rochester. Sunday the 28th was spent in Rochester; on Monday afternoon we reached Buffalo, and on Wednesday eve, the 30th of April, we sailed in the Wisconsin for Detroit. We touched at Cleveland, and reached Detroit on the 2nd of May. About 10 o'clock on Friday morning we started for Chicago, crossing Michigan, part of the way by railroad, and the rest of the journey by stage as far as St. Joseph, where we

took the steamboat *Champion* on Saturday morning, and arrived on Sunday morning, the 5th of May. I said Mass in the old Church, and preached in the new one at 10:30 o'clock. The old Church is a low long frame building, having a small steeple and bell, surmounted by a cross. The new Church is of brick, it is a respectable building, its dimensions are 100 feet in length by 55 feet in width. There is a lot of ground adjoining the new Church upon which may yet be erected a fine building; there is also a lot in the rear of the Church, where a free school for the poor children of the congregation may in course of time be erected. There are 10 acres of land a short distance out of the town, where is now the Catholic burial ground, and near it there may be built, at some future day, a Charity Hospital. The residence of the Bishop and of the clergy is at the present time a small one story frame building, fronting the lake. There are at present only two priests doing duty in Chicago, Fathers St. Palais and Fischer."

The second Sunday after his arrival, Bishop Quarter makes the following entry in his diary: "I called a meeting of the congregation to be held on Monday evening, at 7 P. M., to take into consideration the best mode of raising subscriptions to plaster the Cathedral. The meeting was held and good spirits prevailed; the city was divided into districts with a central committee, the returns to be made by the collectors in a fortnight."

Again: "May 25th, 1844; I ordained to the priesthood to-day, Reverends Patrick McMahon, of County Cavan, and Bernard McGorrisk, of County Armagh, Ireland, in St. Mary's Cathedral. They are the two first to receive Holy Orders in the Diocese of Chicago."

Ten years before this Visitation had been made by the Bishop of Vincennes, the Right Rev. S. W. G. Bruté, D. D., who, as it appears in his *Memoirs*, found in Chicago a congregation of four hundred souls. When Bishop Quarter came



ST. MARY'S CATHEDRAL, 1844.

to his new See, a large field of labor awaited him. There was the small frame church, St. Mary's, in practical use, and another to replace it in course of construction. Bishop Bruté recalled the priests whom he had placed over missions in Illinois to his own Diocese.

Thus it was that Bishop Quarter was in great need of priests to meet the wants of his people. Scarcely two months had elapsed after his arrival, before he had invited candidates for the priesthood to come west. Six young theologians answered his call. These the Bishop took into his house, which he had enlarged by a one-story frame addition. He instructed and prepared them for Holy Orders, which he conferred as soon as he found them ready to enter the missionary field. There was no Catholic school or institution of any kind in the entire diocese, embracing the whole of the State of Illinois. This condition of things did not suit Bishop Quarter's views, who, ever solicitous for the spiritual welfare of his flock, and with a confidence that he would find vocations to the priesthood among the children of Catholic parents, one month after his arrival, opened a Catholic free school for boys in the old frame church which had been abandoned for the new St. Mary's, and he and two of his seminarians were the teachers until he was able to provide others; and he did not rest until he had brought the Sisters of Mercy from Pittsburgh to take charge of a school for girls. He also founded a college and seminary, well known as the University of St. Mary of the Lake. He erected a large frame building on the North Side, on the block where the present Cathedral of the Holy Name, the Convent and Academy of the Sisters of the Sacred Heart, and the Holy Name parochial school now stand. That Bishop Quarter manifested the greatest solicitude for the success of St. Mary of the Lake the following pastoral to the clergy and faithful of his diocese is ample evidence:

"Although," he wrote, "our holy religion advances daily and steadily under the protecting care of Divine Providence,

and although the number of the clergy has been considerably increased within the last two years, still there are several congregations in the diocese deprived the whole year round of the consolations of their religion. There are many who have not the happiness to assist even once in the twelve months at the Adorable Sacrifice of the Mass, and numbers die annually without receiving the last rites of the Church, especially in those months when sickness is most prevalent in these western states, and all this because the clergymen are not sufficiently numerous in this diocese to have one stationed in each congregation. Another melancholy evil, arising also from the scarcity of clergymen, is that the children of Catholic parents in various sections of the State are suffered to grow up without any religious instruction. If the present, in their regard, be painful to reflect upon, the future presents a dismal and dreary aspect. Are these evils to remain, or shall an effort be made to remove them? Will no effort be made to send to our brethren that are far away from their Father's house, and toiling in bondage, an adviser, a consoler, yea a deliverer? Will no effort be made to secure a pious, a disinterested, a zealous clergy, who may go to the exile in his lone hut, in his solitary and deserted home, with words of peace on their lips and blessings in their train, to offer the Adorable Mysteries, to administer the Sacrament, and to instruct in the ways of salvation? To enable the Bishop to send missionaries where they are most needed, will not the faithful generously co-operate and assist with their means? Can any alms be better bestowed than those which are given to have the poor relieved, the sick visited, the afflicted and sorrowing soothed and consoled, the ignorant instructed, and the seeds of virtue planted in the youthful breast? Can alms be more meritorious than those which tend to preserve the soul from eternal ruin? Without the charitable co-operation of the faithful throughout the diocese, little, comparatively, can be done by the Bishop; with it, much can be effected. Were every Catholic in the diocese, or even every head of a family to contribute but one dollar annually towards the support of the Diocesan Ecclesiastical

Seminary, soon could missionaries be sent to every congregation in the diocese. As yet, however, the Catholics of the Diocese have contributed but little towards the support of this Ecclesiastical Seminary. They are now requested to be more considerate. They are emphatically requested to turn their attention and to direct their charitable donations to an institution where the future priests of the Diocese are being, and are to be educated, and from whence many have gone forth to labor in the vineyard of the Lord. The Ecclesiastical Seminary of the Diocese has to depend for support on the voluntary contributions of the faithful. To it in their turn are the faithful to look, both now and hereafter, for a supply of zealous missionaries. Will they refuse them their fostering care; will they deny to it support, and still expect to have clergymen sent to them when they are in need?"

The Bishop then addressed a private letter to each of his clergymen in behalf of his seminary:

"To you, Rev. and Dear Sir, do I confidently and unhesitatingly entrust the task of explaining more fully to your people the vast importance to Religion of contributing towards the support of our ecclesiastical seminary. You know the wants of the people. You have discovered how fast irreligion is spreading where religious instruction is not imparted. You have heard, with aching heart, the God of Heaven blasphemed. You have witnessed, with sorrow, the contempt shown for the sacred institutions of Christ. You have seen, with horror and dismay, the blood of Calvary that was shed for the redemption of the world, impiously trodden under foot. Your remonstrances might have been fruitless, and you could only pray, in the words of your Divine Master, 'O, Heavenly Father, forgive them, for they know not what they do.' You have seen christians transgress all the commands of God and of His Holy Church, and indulge in crimes from the commission of which even pagans would recoil. You discovered that the sacraments, the channels through which the grace of God was to be communicated to the souls of christians, were neglected, and that the sinner hardened in guilt would rather suffer His immortal

soul to perish eternally than forsake the evil of his ways. At the sight of these evils your soul melted in anguish, and you desired and prayed that you might behold in the midst of this erring people an Apostolic Priesthood who, by their pious, assiduous and disinterested labors might reclaim them again to God and give them back sightly plants to the vineyard of His Holy church. You have experienced, moreover, how great are the toils, how many the privations and how few the consolations of our small but very zealous body of clergymen. You felt that an increase of numbers was much needed to aid and assist those already engaged in the toilsome labors of the missions, that their valuable lives may not be shortened by over-exertion, and that the vineyard of the Lord may be cultivated properly, and in every part, that for Heaven may be reaped hereafter a rich harvest of those souls for whose salvation Christ shed his precious blood. Because of these motives you will concur and heartily aid in the success of this holy work."

Again he writes:

"We earnestly recommend the clergy to establish in their congregations, if they have not already done so, the 'Confraternity of the Rosary,' or of 'the Immaculate Heart of Mary;' and we as strongly recommend to the faithful to become members, and to endeavor to partake of the spiritual benefits and privileges granted to those societies. Let parents urge their children also to join those religious societies, and soon they will discover the happy results in their obedience, gentleness, tractableness and faithful attention to their christian duties. The exalted virtues of St. Joseph, and the dignified privileges he obtained, not only convince us how wonderful is God in his Saints, but demand from us a relative devotion due to so faithful a servant. And if our Heavenly Father has elected him to watch over the tender years of His Divine Son and to be His protector; and if He has placed under his patronage and guardianship the Blessed Virgin, mother of the same Divine Redeemer, how pleased must be not this Heavenly Father to see His

'little ones' place themselves under his protection and patronage. The end then of this society is that the members cultivate the devotion due to St. Joseph, invoke his intercession, and regulate their lives in such a way that they may be worthy to adopt him as their patron. In order the more fully to attain this end, the devotion to the Blessed Virgin, styled 'full of grace,' is particularly recommended. Another end of this society is to collect together, at convenient times, the pupils of the 'Academy' and such boys and adults as frequent the Sunday school kept there, that instruction may be given them in the principles of the religion they profess and in the doctrines of morality they are bound to practice. "The grace of our Lord Jesus Christ be with your spirit.

"† WILLIAM, Bishop of Chicago.

"Given at Chicago, Feast of St. Francis Xavier, December 4. 1846."

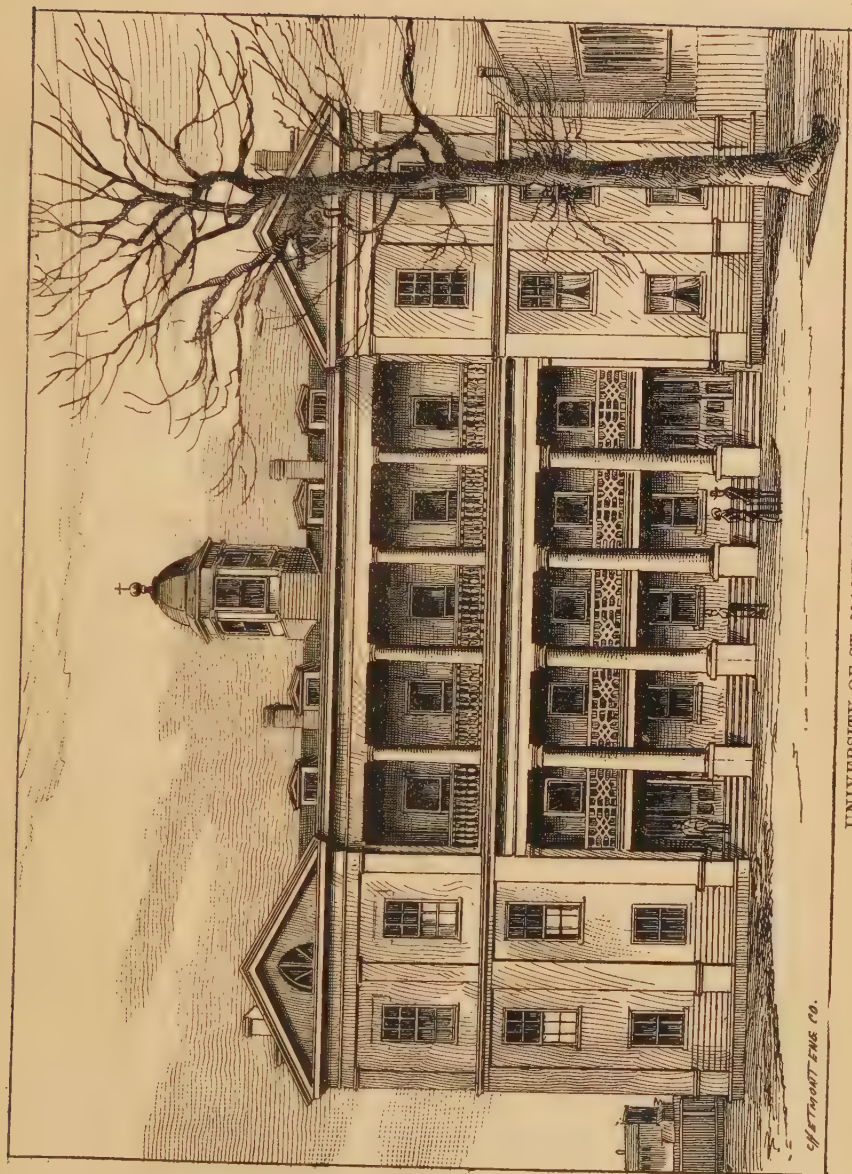
Bishop Quarter had the satisfaction of seeing his desires fulfilled. The attendance at St. Mary's parochial free schools was "most gratifying," as he said when speaking of them, and students flocked from everywhere to the new "College" after its formal opening on the 4th of July, 1846.

John McMullen served mass on the Sunday when the Bishop's pastoral was read in St. Mary's church, and from that time, he afterwards said, he felt a desire to become a priest. He joined the confraternity of the Holy Rosery, and was elected the first president of St. Joseph's society. His father sent him to the new parochial school, but previous to that he attended the district school on the corner of Kinzie and Cass streets. When the University of St. Mary of the Lake was opened, John McMullen's name was placed on the list of its first alumni.

CHAPTER III.

TRAITS OF CHARACTER—STUDIOUS HABITS—AN ACCIDENT—HE HAS CHARGE OF THE ALTAR BOYS IN ST. MARY'S—HIS KINDNESS TO FELLOW STUDENTS—ST. PATRICKS—BISHOP'S LETTER—HIBERNIAN BENEVOLENT SOCIETY—FIRST DIOCESAN SYNOD—BISHOP QUARTER'S DEATH.

From this time dates the ecclesiastical career of the late Bishop of Davenport. His elevation to the priesthood and episcopate was only a question of time. The first step had been taken under the guiding hand of Bishop Quarter, whom Bishop McMullen loved with inexpressible enthusiasm, and whose earnestness, devotion to duty and deep-rooted zeal for the glory of God, he always admired and imitated through his life. A knowledge of these two great characters, enables one to see the close resemblance between them, and that no ordinary power had singled them out, for their great deeds, so helpful to the spread and support of the Church in the diocese of Chicago, and to the well-being of the poor, the orphan and the outcast. It is told in the "Memoirs of Bishop Quarter," that during his college life in Mt. St. Mary's, Maryland, "Among all the professors and students, he was highly esteemed for his clear mind, sound judgment, gentle disposition, firm friendship, and perfect devotion," and that "so thorough had he been in his course of Mathematics and classical studies, and so completely was he master of these branches, that he was placed in charge of several classes, and was appointed Professor of the Greek and Latin languages in the second year of his residence at Mt. St. Mary's." The same can be said of the subject of these Memoirs. The habits of study which John McMullen had acquired in his childhood, in the little school near Ogdensburg, and for which he had been noted, were of great advantage to him in the University of St. Mary of the Lake. He commenced the regular course of Latin and Greek, in which, by reason of his close application and natural ability, he made such rapid progress, that he was soon promoted to take charge of some of the classes in the



UNIVERSITY OF ST. MARY OF THE LAKE, 1844.

absence of the professor. In his academic course he gave undoubted proof of his future career. His triumphs of eloquence in debate, his caustic pen, his sound judgment and his mastery of the most intricate problems in mathematical science, caused him to come under the approving eyes of his professors. In a little college paper, issued by him and another class-mate, his intellectual weapons flashed with unwonted brilliancy, and the seeds of literature sowed in his powerful mind blossomed with a vigor which made itself remarkable in its fruits. The sprightly "St. Mary's Weekly Collegiate" appeared simply in manuscript but the literary production of original talent was largely perused, even by the officers of St. Mary's University.

His upright, open, yet impetuous character, his sincere love of truth endeared him to his college classmates, and when any examination took place, or when any public speaking had to be done in the college halls, or on the arrival of bishops, priests or distinguished visitors, John McMullen was singled out as the pride of the college and the orator of the occasion. He was never backward in joining in college sports, but owing to a weakness in his left arm, he was compelled, to unite with his companions only in such amusements as were not of an athletic order.

The weakness of this arm was the result of an accident, which occurred, while hunting in the Wellsstreet woods south of Van Buren street along the creek, now the Chicago river. One Saturday afternoon in the fall of 1848, he and his brother George went duck shooting; having arrived close to a slough on the edge of the creek, he fired at a flock of ducks, with an old musket, which he found in the garret of his father's house—a rusty old weapon, which burst at the first discharge; the heavy load of shot, entered the arm at the wrist, tearing along its entire length, but fortunately passing out from the shoulder, without touching a vital part of his body. He was laid up with the wound for two months and he bore its deep scar to his death. He mentioned afterwards to his young companion on their way to Rome, that at the time, as he lay on the ground

fainting from the loss of blood, while his brother had gone for water, he said again the prayer taught him by his mother, and he firmly believed, that the Blessed Virgin assisted him in a miraculous way. He referred to this incident always with the deepest religious feeling, but not to many, as he had an intense dislike, all through life, to make allusion to anything remarkable about himself.

His catechism class was a constant occupation on every Sunday afternoon. He would always be first to assist, either in the small College Church or at the Cathedral. As he had been appointed to look especially after the altar boys in St. Mary's, it was his delight to be on hand at all the principal ceremonies of the Church, to direct the boys. He exacted a strict cleanliness of person, and neatness in dress, from those boys who served at the altar. He once said to a young applicant who asked to serve mass, "what! with such shoes? when you learn to keep them polished, your face and hands clean and your hair in order, I will let you serve mass with the other boys." All through his life he insisted upon this, and when a priest, the altars, altar linen and vestments of the churches under his charge and his altar boys received his care.

He exercised such control over his school fellows in the college, that he was appointed "monitor" in the study hall or to teach elementary classes, which task he fulfilled with an alacrity and punctuality which received the approbation of his superiors. If students were behind hand in their studies, or laboring under any difficulties, John McMullen would take them under his care and assist them. On the southeast corner of the college ground under a large poplar tree there was a little arbor, built by him and his classmates; during recreation, John might be found there, with two or more of his fellow students, helping them. The students of the University gave it the name of "McMullen's hedge school."

The Diocese during those years rapidly increased, churches were

erected, wherever a priest could be sent. In Chicago, on Easter Sunday, April 12, 1846, St. Patrick's Church, a frame structure which was built on West Randolph street, was opened for divine service by the Very Rev. W. J. Quarter. In March, 1845, Bishop Quarter had the diocese incorporated, having made the charter title "The Catholic Bishop of Chicago." The Bishop wrote in his diary, March 15, 1845,—“objections were made, to the incorporation in the name of the Catholic Bishop of Chicago. Now the act is in favor of the Bishop, and his successors holding properties in trust, for the Catholics, and the advantages resulting from the passage of the Bill, authorizing the Bishop of Chicago and his successors in the episcopacy, to hold property in trust, may be enumerated under the following heads. I. The properties being held in trust are not as personal property, and must in every contingency, be more secure. II. The title of the Bishop of Chicago, and the successorship to said episcopate, are both recognized by law in the State, by virtue of that act, and hence, thirdly: properties willed or bequeathed to the Bishop of Chicago or his successors, for charitable purposes, can by virtue of this act, be legally recovered, and applied to their destined use and purposes. Before this act they could not, unless left to the Bishop in his individual capacity, and not in his official capacity. It is presumed that the foregoing remarks are perfectly correct, although not framed by a lawyer.” Bishop Quarter, wrote to all his priests summoning them to attend a Diocesan Synod, to be held in the month of April, 1846. This synod met in Chicago; thirty-two clergymen of the Diocese were present, coming from all parts of the state, and they, with the Bishop's approval, who presided at all the sessions, framed the Statutes of the Diocese. On the 11th of November, 1846, Bishop Quarter established the Theological Conferences to be held twice a year.

It was the first time that such Conferences were instituted in America, and they were acknowledged to be beneficial to the clergy who, scattered over the whole state, were thus enabled to

meet, become acquainted, and exchange views. These Conferences were held in the cities of Chicago, Galena, and Alton. This activity for the good of religion, did not escape the observant eye of young McMullen. His father's house was always open to the clergy, on their arrival in Chicago. The accommodations for receiving them in the Bishop's small dwelling were too limited, hence they stopped with those Catholic families who offered them hospitality.

In this way John McMullen had opportunities offered him to learn what was the life of a zealous priest. He would eagerly listen to the narratives of their labors, their trials, their hardships and their success; he would frequently accompany them, on their departure, to the lake steamers, the canal packet boats, or to the stage-stands. This intercourse with those noble pioneer missionaries of the Diocese of Chicago, excited the highest aspirations in his young heart, and made him resolve, if it were the will of God to enter the priesthood.

Bishop Quarter issued a Pastoral to the clergy and laity of the Diocese, in 1848. After publishing the regulations for Lent, he added the following as to the condition of the Diocese, and his plans for future improvement.

"The great increase in the number of the Catholic population of this city may be inferred from the following facts.: In the year 1844, when we took possession of this See, there was only one Catholic Church, in the city of Chicago. There are now four, together with the chapel of the "Holy Name of Jesus," attached to the "University of St. Mary of the Lake." This one Catholic Church, then under roof, but not finished, accommodated all the Catholics on Sundays. The German Catholics, the Irish and American Catholics, assembled within its walls to assist at the divine mysteries, and were not pressed for room. The German Catholic Churches of St. Peter and St. Joseph have since been built; the Church of St. Patrick, also, on the southwest corner of Desplaines and Randolph streets, which has lately been en-

larged by an addition capable of containing as many as the original edifice. The University of St. Mary of the Lake has been built within that time, to which is attached the chapel of the Holy Name of Jesus; as also the Convent of "the Sisters of Mercy," which has its domestic chapel. Now, all those places, set apart for the worship of God, and for the celebration of the august sacrifice of the Mass are crowded every Sunday to overflowing with Catholics. What stronger proof is needed of the great and rapid increase of Catholics in this city? But not only Chicago, but throughout the Diocese, is the increase of Catholics apparent. Within the last few years Catholics have purchased here Congress (Government) and other lands to a large amount, and in various parts of the State of Illinois are townships owned chiefly by Catholics. Immigration from Ireland, from Canada, and from Catholic portions of Germany, has contributed much to this result; nor is there, to all appearance, any likelihood that the number of immigrants will be diminished this year, or for years to come. Indeed, the calculations are, that there will be a larger immigration of Catholics to this State the present year, than in any preceding one.

"There is no privation so keenly felt by the Catholic emigrant as the want of a Catholic Church, and the absence of a Catholic priest from the place where they fix their abode, in a new and strange country. We shall use our best efforts, that they experience no such privations. We shall endeavor that they have, everywhere in the Diocese, the consolations of their holy religion."

Bishop Quarter originated the Chicago Hibernian Benevolent Society. The object of the association, was to meet the large number of Irish immigrants, landed from passenger boats on the Chicago river docks, situated between Rush and Clark streets on the south side, provide those people with temporary refuge, furnish them sound advice and encouragement to settle on farms ready for cultivation in the great Prairie State, or obtain employment for them in the city, and supply their immediate needs as far as possible. John McMullen's father and James Fitzsimmons,

his uncle, were prominent members of this society. The tender interest shown by them, and by the prosperous Irish citizens of those days, in the poor exiles of Erin, produced a deep effect on young McMullen, which increased as he advanced in years, and realized more fully the hardships of the immigrant. When the time finally did come that he could extend active sympathy to the thousands who flocked to Chicago and the West from Ireland, he was ever ready with kind words of welcome and substantial assistance.

On the 10th day of April, 1848, a great calamity overwhelmed the young and prosperous diocese of Chicago, in the death of Bishop Quarter. The bishop had delivered a course of lectures during the Lenten season and on Passion Sunday, after a lengthy discourse, full of fervor and eloquence, his whole frame visibly trembled, his voice gave out, but not until he said, "On next Sunday I will conclude." Alas! that voice was hushed in death on the following Sunday.

About 2 o'clock on Passion Monday morning, a few hours after the Bishop had retired to his room, the Rev. P. T. McElhearne, who resided in the Bishop's house, was awakened, by hearing loud moans, coming from the Bishop's apartments, as if he were suffering with intense agony of pain. Father McElhearne hastened into the Bishop's bed chamber, where he found him walking to and fro, complaining of a "burning" headache. The young priest requested the Bishop to lie down, as a means of relief; he then aroused the household, and immediately sent a messenger for medical assistance. Father McElhearne, on his return to the Bishop's bedroom, found the sufferer's strength rapidly failing, and the symptoms of approaching dissolution becoming clearly visible; he therefore proceeded without any delay, to administer the last sacraments to his dying Bishop. Scarcely had he finished, when the saintly Bishop Quarter, uttering the words, "Lord have mercy on my poor soul," sank apparently into a deep slumber,—it was the sleep of death.

The writer of these memoirs remembers well the consternation and universal sorrow of the people of Chicago, when the news of

the Bishop's death spread through the city. Father McElhearn, immediately after the Bishop's demise, sent messengers to the principal Catholic citizens, conveying to them the mournful intelligence. They could hardly credit the report; "had they not heard him preach on Sunday—a few hours previous? had they not seen him at Vespers, and at a meeting of the parishioners after Vespers?" To ascertain the truth, they with hundreds of people, as the news spread swiftly, hurried to the Bishop's residence. The flickering rays of the rising sun, were tinging Lake Michigan with ever-changing hues; they penetrated into the chamber of death, and the Bishop's shabby little cottage-home looked desolate on that bright April morning. The people crowded around it, and the inquiry, "is the Bishop dead?" was met with the reply: "our good Bishop is gone! Alas! he is dead!" The Cathedral was soon filled with the weeping faithful, praying for their Bishop's happy repose, and assisting at the Divine Sacrifice, which was repeatedly offered up by the clergy of the city, who were the first to receive the melancholy tidings, and who had been summoned by Father McElhearn to the Cathedral.

The citizens of Chicago mourned the death of Bishop Quarter as a common loss, for he was universally esteemed, and all classes, irrespective of creed, flocked to the Cathedral on the day of the obsequies, anxious to do honor to the memory of him, whom they appreciated for his learning, his virtue and his zeal in the cause of God and of humanity.

The following eloquent tribute to Bishop Quarter's memory is from a non-Catholic friend, John Lisle King. It appeared in the *Chicago Journal*, April 12, 1848:

"On Monday morning, at 3 o'clock, William Quarter, Bishop of Chicago, yielded up his spirit to his Maker. On the preceding beautiful Sabbath morning this faithful servant of God stood in the house consecrated to the worship of the Most High, and there before his beloved people fervently proclaimed the oracles of life. Scarce had that Sabbath sun gilded with its rays the evening

cloud, ere his ransomed spirit joined in the melody of the heavenly choir.

To-day the wise, the gifted, the beloved pastor is leading the flock beside the still waters of salvation; to-morrow the eloquent voice is still — the beaming eye is closed — the generous heart no longer pulsates, and all that remains of him on earth is the cold and senseless corpse.

Truly the ways of Providence are inscrutable,—truly

“God moves in a mysterious way
His wonders to perform.”

In the midst of extensive usefulness — in the midst of a congregation by whom he was beloved — in the midst of a community by whom he was respected — in the very prime of a mature and active manhood, a true, a sincere, a devoted christian is, almost without a moments warning, called away to his Father's house. Surely the dispensation of an all-wise Providence should not fall listlessly on our ears.

It is not our purpose (for we cannot obtain the materials) to write an extended obituary of this truly good and eminently distinguished man. Other and abler pens than ours will, doubtless, prepare an account of his useful life, and others will do ample justice to those virtues and graces which adorned his simple but lovely character. It was, however, our good fortune to have become acquainted with Bishop Quarter soon after his arrival in Chicago, and we esteem it now a most fortunate circumstance that we enjoyed frequent opportunities of improving that acquaintance.

By nature Bishop Quarter was endowed with talents of a high order; and laboriously had the natural powers of his mind been cultivated by unremitting industry. Strong and decided in the advocacy of his own religious opinions, he was always tolerant of the opinions of others.

Charity seemed to be the ruling trait of his character. In all his tastes and habits, he was simple. Enterprising and persevering he was diligently employed in advancing the interests of the Church of which he was a bright ornament, and in beautifying

and adorning our city, by the erection of schools, colleges and cathedrals. He was an enthusiastic friend of education and proved his devotion by contributing his own small private fortune to the advancement of that noble cause.

As a divine, he was learned, logical and profound; as a scholar, he was ripe and matured; as a friend, he was true and unselfish; as a christian, he was faithful, humble and sincere.

In the social circle he was beloved by all who knew him. In his public sphere of duty he was universally admired and respected. Enemies he had none; for his kind and gentle spirit disarmed opposers and converted them into warm and devoted friends.

Such a man's departure to another sphere is a great calamity. Who can supply his place? Who can in so short a sojourn in a land of strangers, again make so many and true friends? But he is gone — gone to his great reward. Peace to his ashes—Honor to his memory!

But who will break the tidings to that aged father whose heavy locks have long been ripening for the grave? Who shall comfort that bereaved sister and that afflicted brother? Alas! our pen is arrested — our hearts are full."

"Many die as sudden — not as safe."

The remains of the saintly Bishop were interred beneath the sanctuary of St. Mary's Cathedral. They were removed and placed in the vault in Calvary Cemetery two days after the great fire of October 9, 1871, when St. Mary's was burned.

CHAPTER IV.

ABSENCE OF FATHER QUARTER WHEN HIS BROTHER DIED—HIS GRIEF—
FATHER QUARTER TAKES CHARGE OF THE DIOCESE—HIS ZEAL—HIS
GREAT WORKS OF CHARITY—THE FEVER STRICKEN IMMIGRANTS—THE
CHOLERA—THE ORPHANS—NOTES FROM FATHER QUARTER'S DIARY.

Bishop Quarter visited Galena, Illinois, August 11, 1844, and administered the sacrament of confirmation to sixty-four persons. He then saw a promising future for this part of the Diocese, and made arrangements to meet every demand that would be for the good of religion. He made this visitation of the Diocese in relays of farmer's teams, stopping with those people, and wherever there was no church he said Mass in their houses, preached kind words of heavenly truths, and taught the children their prayers.

The Very Rev. Walter J. Quarter was in Galena, at the time of the Bishop's death. The Galena mission was then one of the most prosperous in the Diocese. The city was situated in the midst of the celebrated lead mining district, and it had become the most important business centre in the Northwest. A large frame church built by Rev. Mr. Petiot, was in use for several years. Father Quarter was engaged in securing property for the purpose of establishing a Convent and school, to be placed in charge of the Sisters of Mercy. The direful news of his brother's death was carried to him as soon as a messenger on horseback could reach Galena. He hastened to Chicago, arriving at midnight Wednesday, April 13, and went directly to the Cathedral, whither the remains of the deceased Prelate, dressed in full Pontificals, lay in state. They were surrounded by faithful watchers who were constantly reciting the Rosary of the Blessed Virgin or the prayers for the dead. Father Quarter's grief, became uncontrollable, and moved all present to tears; it was a sad meeting of those two brothers, whose lives were so closely interwoven, and who loved each other so dearly. "Oh, so sudden!" Father Quarter exclaimed; "Oh, what a loss to the Diocese!" He who enjoyed his brother's intimate confidence could truthfully utter such words.

But Father Quarter, though his bereavement was overwhelming, was compelled to subdue it.

When the vault containing his brother's remains was closed and the entrance sealed, he assumed the responsibilities of the Diocese, until an Administrator should be appointed by the Holy See. He at once entered upon this duty, with the same spirit of determination to accomplish that purpose, for which he and his brother had begun their labors in the Diocese. There is no end to the memory of the earnest enthusiasm, noble deeds and sacrifices made by this grand old "mother priest", which the Catholics of his time in Chicago, loved to call him. Never was the shepherd of a flock more beloved by those under his care, nor by those outside his fold.

Not only was his zeal for the welfare of souls uppermost in his great heart, but the sick, the indigent and the fatherless called into action his sympathies and incited him to memorable deeds of charity. His untiring solicitude for the poor and the orphans, his loud appeals for help in their behalf, echoed in the hearts of his hearers many years after he left the field of his first labors. The words, "charity! my friends, charity! charity! remember the orphans!" which were so often the beginning and ending of a sermon in St. Mary's and other Churches in the Diocese, where Father Quarter was collecting funds for his Orphan Asylum, are still brought to the attention of the Catholics of Chicago, and they will be, until there is no longer any need of such charity.

In the summer of 1848, large numbers of immigrants came by boat to Chicago; many were stricken with ship-fever contracted on their passage in ocean vessels. A long frame shed for an hospital was erected on "the sands", on the lake shore, north of the north pier of the Chicago river harbor, where these poor sick people were hastily landed and placed in quarantine. Their sufferings and destitution were appalling, especially when the fever was reported to be contagious. Father Quarter hearing this, hurried to their assistance; he found matters much worse than represented, and he commenced without delay to improve the condition of the sufferers.

He made daily visits to his "poor patients," nursed them, and administered the consolations of religion to the dying. He went among the citizens soliciting medicine, food and clothing, accompanied by a well-known Irish Catholic. Father Quarter's tall figure, leading an old white horse hitched to a wagon, was a familiar sight in the business streets of the city. All looked for him and he always succeeded in getting his wagon well filled with clothing and provisions. He would then cross the river to the hospital where no sooner arrived than he would begin to unload, and say to his assistant, "Now, John, make a big fire in the stove and we will cook the food for our patients."

Father Quarter wrote in his diary, May 2, 1849: "The first case of cholera is reported in Chicago." The dreadful news was soon verified. In 1833, this malignant scourge broke out for the first time in Chicago, but with the exception of a few soldiers at Fort Dearborn and two or three settlers, the inhabitants of the village passed scathless from the pestilential ordeal. It came again in the summer of 1849. The city was otherwise ripe for any contagion. Low, swampy, filled with infection spreading elements, it lay at the mercy of the cholera. Chicago had grown rapidly in population. The digging of the Illinois and Michigan canal had been an inducement to the laboring classes who came to America to move there, which they did in large numbers. The plague raged worst among these people. Entire households succumbed to its fatal attacks; widows were left with helpless families, children without parents, and citizens who fled in dismay to the country districts, found the scourge ravaging in advance even with greater malignity among the inhabitants. Although the cholera continued but a short time, its victims were numerous and pity-inspiring. It broke out the third time in 1852, with greater virulence.

The largeness of Father Quarter's heart appeared in all its charitable greatness, during those two periods of Chicago's affliction. When the cholera appeared in New York in 1831, Bishop Quarter was assistant pastor at S. Peter's. It was said of the young

priest, "that if you sought him, you would find him amid pestilence and death, holding the cup of refreshment to the parched lips of the sufferer; wiping away the clammy sweat from the sunken brow, and fortifying the departing soul with the last Sacraments." The same words were said of Father Quarter in Chicago, who during those days, "that tried men's souls," labored unceasingly in his heartrending duties.

Bishop Quarter some months before his death, had projected the foundation of a Charity Hospital and an Orphan Asylum; the latter enterprise became now an absolute need. Father Quarter brought the first orphans to his own house, or had them taken care of by some Catholic families; the number had increased, however, to such an extent that he was compelled to gather them into an asylum. He therefore rented a large frame house on Wabash Avenue, near Van Buren Street, some distance out from the thickly inhabited portion of the city. The Sisters of Mercy were placed in charge of the asylum. Then Father Quarter went through the city picking up "his orphans." He frequently was seen on Wabash Avenue, surrounded by homeless little ones, leading them, even carrying them in his arms to the home he had prepared for them. John McMullen proved a faithful assistant to Father Quarter at this time, and he, some years after, reminded his young friend of his great services in attending him at the bedside of the sick, or in hunting up orphan children in the city and surrounding districts: "It was easy enough," he said, "at the time to gather up the children, but it was a difficult matter to clothe and feed them, and to continue the work of charity. I found even the most benevolent people, after the excitement of starting an orphan's home in Chicago, very much disposed to let the orphans take care of themselves; but I kept them alive to the exigencies of the asylum, and I must say that the people of Chicago, without regard to creed, answered generously my appeals for the orphans. "The experience you received," he added, "will be a practical lesson for you, when you are a priest." Under such a master and in that school, John McMullen received his first

lessons in charity towards his fellow beings. That he was worthy of the master and an honor to the school, "the works that live after him," are indubitable evidence.

Father Quarter, amid all these perplexing cares, did not relax his admirable administration of the Diocese. The following interesting notes which he jotted down are of historical value :

"May 28th, 1848.—Six Sisters of Mercy left here this morning for Galena, in this Diocese, to take possession of the new house, which was purchased last winter by Very Rev. W. J. Quarter, by the advice of his dearly beloved brother, Bishop Quarter, who is now no more. Mother Agatha O'Brien accompanied them; Rev. Mr. Mc Elhearne had charge of the Sisters on the road."

"June 1st.—Received a letter to-day from the Archbishop of Baltimore, approving my acts and confirming my appointment as Administrator of the Diocese."

"June 8th.—Arrival of Rt. Rev. Dr. Hughes, Bishop of New York. The Right Rev. Bishop Hughes arrived in this city; he remained until Sunday the 10th, Feast of Pentecost, and preached a most eloquent sermon in the Cathedral of St. Mary; the Church was crowded with people of every denomination. He made allusion to the late Bishop Quarter at the conclusion of the sermon, which seemed to affect the whole congregation, and, as he afterwards expressed it, "the feelings which he perceived in the countenances of all when he alluded to the poor Bishop that was gone, affected him more than he could express," for Bishop Hughes loved and respected Bishop Quarter. On Monday, June 12th, Bishop Hughes left here, accompanied by the Very Rev. W. J. Quarter, brother of the late Bishop, and Vicar-General of the Diocese, for Milwaukee, on his way to New York by steamer. Often during his stay amongst us, did he express his surprise at all that had been done since Bishop Quarter's arrival in Chicago. Often did he say, "Ah! if all would labor like Bishop Quarter! Look," said he, "at what he has done; see that University; see that Convent. What had he when he came here? and still, see what he has left after him."

Bishop Quarter is gone," said he, "but Bishop Quarter shall never be—never can be—forgotten, in Chicago." Yes, it is consoling, even in the hour of affliction, to hear such expressions of the high esteem in which Bishop Quarter was held by all, and how much his conduct was admired by all, and how much his labor, both as a priest and a Bishop, were admired and appreciated by all, and especially coming from the lips of one of the most eminent and the most distinguished Prelates in the country. The expression of the great Bishop Hughes was: "Oh that God in his mercy may grant, that this Diocese and the Church in America generally, may have such Bishops as the late much-respected, the much-beloved, the saintly Bishop Quarter. Oh!" said this distinguished man, "may all the Bishops of Chicago be like the first," and we say, Amen."

"June 18th.—Feast Holy Trinity. The Rev. Mr. Pendergast returned from his mission east, collecting for the University of St. Mary of the Lake."

"June 25th.—The Archbishop of St. Louis arrived to-day, on his way to Detroit, by way of steamer."

"June 28th.—The Very Rev. T. J. Kinsella and Mr. Hoy, left on board the "Sam Ward" on their way to Detroit."

"August 10th.—Mother Agatha left for Galena to see Sister Gertrude. Died night of 14th July, at the Convent of the Sisters of Mercy, in the city of Galena, in this State, the saintly Sister, Gertrude McGirr, in the 22nd year of her age. Sister Gertrude was a native of Philadelphia, and was one of the small colony that came, about two years ago, from Pittsburg to the late much-lamented Bishop Quarter, and was professed by him September 21, 1847. Never have we witnessed such a death as that of Sister Gertrude—so much resignation, such piety, such confidence in the mercy of God. May she rest in peace."

"August 30, 1848—Received a letter from Rev. Phil. Conlan, of Springfield, in this State, very satisfactory indeed, the debt of

Springfield Church is paid off, and all things going on well. The poor Bishop used to call Fr. Conlan, "his faithful servant Phil."

"September 2nd.—Bought to-day eight lots, on which St. Patrick's Church now stands, on the west side of the river. Mr. J. Y. Scammon bought them for me from the canal trustees; no opposition in bidding only on one lot, one-quarter of purchase money is to be paid down and one year interest on the whole of the sum, two years for the remaining, the lots will cost \$4,000. I shall have to borrow the money."

"September 26th.—Paid on this day for the block of land opposite the University of St. Mary's of the Lake, leaving \$1,000 yet due, with interest of 6 per cent. This block was purchased by the Bishop for the University, shortly before his death, and paid at the time of purchase \$1,000; the block cost \$4,000."

"September 27th.—I received a letter from the Archbishop of Baltimore, stating that I have been appointed administrator of the Diocese by the Holy See, and quoting part of the Cardinal's letter, he says, I have all jurisdiction, except what belongs to a Bishop."

"October 4, 1848.—Left Paris, Illinois, on the second to visit the lower part of the Diocese; arrived in St. Louis on the evening of the 7th. Archbishop not at home; visited several missions; found all in good order."

"Chicago, Oct. 6th.—The clergymen from different parts of the diocese met to-day for conference, which was held in the house of the Bishop. The same tracts and questions to be taken up at the next conference."

"December 3d.—Sent on this day the Rev. Dennis Dunne, deacon, and Rev. H. Coyle, sub-deacon, to Detroit, to Bishop Lefevre to have them ordained priests for this Diocese; they went in the evening by stage from this place, as the boat was not running to St. Joseph. It was snowing and unpleasant outdoors. May God send them safe, and grant them His grace."

"December 5th, 1848.—I wrote to the Archbishop of St. Louis, who is kind enough to act as Vicar General. This is the most

disagreeable weather this winter, so far is said to be the severest, that has been in many years."

"December 14th.—Received a letter this morning from the Archbishop of Baltimore, stating that the Very Rev. J. O. Van de Velde, of St. Louis, is appointed Bishop of Chicago, in the place of my brother; Glory be to God."

CHAPTER V.

BISHOP VAN DE VELDE APPOINTED BY THE HOLY SEE SUCCESSOR TO BISHOP QUARTER—SKETCH OF HIS LIFE—HIS CONSECRATION—HIS FIRST PASTORAL—HIS GREAT INTEREST IN THE DIOCESE—HE SINGLES OUT YOUNG McMULLEN FOR THE PRIESTHOOD—THE WESTERN TABLET—BISHOP VAN DE VELDE WRITES FOR IT—JOHN McMULLEN, CORRESPONDENT.

The following from Bishop Quarter's diary, June 13, 1846: "Arrived from the Council of Baltimore *via* Boston, Albany and Detroit, the Very Rev. James O. Van de Velde, Provincial of the Society of Jesus in the West. He left on Tuesday, June 16, by stage for St. Louis."

James Oliver Van de Velde was born April 3, 1795, near Termonde, Belgium. His parents enjoyed high social rank and were notably distinguished for their piety and services to the Church. Young Van de Velde received his early education from a worthy French clergyman, who had found a refuge, during the Revolution, in the Van de Velde home whither he had fled. The good priest noticed in his young pupil strong inclinations to the religious life which he prudently encouraged. In 1815, young Van de Velde entered the great Archiepiscopal Seminary at Mechlin, to study for the priesthood. The eminent missionary Father Charles Nerinckx visited Belgium on his return from Rome to the United States

with the object of securing young men to accompany him to his Western Missions. He was so successful that, when on his departure for America, May 16, 1817, he brought with him several Belgian students, who were to enter the novitiate of the Society of Jesus, at Georgetown, young Van de Velde being among the number. Entering the novitiate, he passed two years probation in a most satisfactory manner, and continued his collegiate and theological studies, comprising in all ten years of preparation for Holy Orders. He was ordained priest, September 25, 1827, by Archbishop Maréchal in the Cathedral at Baltimore.

Father Van de Velde soon became distinguished as an instructor of youth and a zealous missionary. In 1831 he was sent to St. Louis, where he filled a professorship in the University of St. Louis for many years. In 1840 he was made president of the University, and selected to fill other important offices in the Society of Jesus.

In December, 1848, the bulls appointing the Very Rev. James Oliver Van de Velde, S. J., Bishop, and successor of Bishop Quarter in the Diocese of Chicago, arrived from Rome.

Father Quarter wrote in his diary, Chicago, December 14, 1848: "I received a letter this morning from Archbishop Eccleston, Baltimore, stating that the Very Rev. Father Van de Velde, S. J., of St. Louis, is appointed Bishop of Chicago, in the place of my brother. Glory be to God! May his Episcopal reign be such as will give glory to God, and peace to the Church, is all I have to say. I rejoice that Father Van de Velde is the person appointed."

He again writes, Chicago, Feb. 6, 1849: "Received a letter from Right Rev. James Oliver Van de Velde, Bishop of Chicago. I will leave here to-morrow morning for St. Louis, to be present, if possible, at the consecration; weather very cold. The new Bishop was consecrated by the Most Rev. Peter Richard Kenrick, Archbishop of St. Louis, on Sunday, February 11, 1849, in the Church of St. Francis Xavier, attached to the University of St. Louis."

Father Quarter's diary states, Sunday, February 18, 1849: "The Right Rev. Bishop, of Chicago, gave Confirmation in the Carthage Church, Ills. He preached twice on that day; the Very Rev. W. J. Quarter and Rev. Michael Carroll, the pastor of the Congregation of Alton, were present on the occasion. The Bishop's sermons were both learned and practical." Monday, 19: "The Bishop left Alton for St. Louis, accompanied by Father Carroll. Father Quarter left for Chicago." Feb. 22: "I have a letter to-day from the venerable Father Badin, the first priest ordained in the United States."

Bishop, Van de Velde, before he started for Chicago, made a visitation through the lower portion of his diocese.

Soon after he had settled in his new home and understood the vastness and necessities of his spiritual charge, he issued the following Pastoral:

JAMES OLIVER VAN DE VELDE.

By the Grace of God and appointment of the Apostolic See, Bishop of Chicago. To the Clergy and Laity of our Diocese, Grace, Peace from God the Father, and from our Lord Jesus Christ; Venerable Brethren of the Church and Blessed Children of the Laity:

Reluctant as we feel to take upon ourselves the awful responsibility of the Episcopal Office, we have been compelled to yield to the injunctions of His Holiness, our present persecuted Pontiff, and to accept the appointment, in compliance with what in our regard, we consider the express will of God, hoping that the Dispenser of all good gifts, will grant us grace and strength, to discharge the arduous duties of the Sacred Station, to which, He has been pleased to call us, and placing all our trust in Him, who ever supports such as are willing to promote His greater glory, by co-operating with Him in the Salvation of souls. To you, beloved Brethren of the Clergy, we look for aid and consolation. A vast field is opened to your zeal and exertions. You are to be "our joy and our crown." We therefore with the Apostle . . .

beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness; for to everyone of us is given grace according to the measure of the gift of Christ; feeding the flock of Christ which is among you; being strong in the grace which is in Christ Jesus; preaching the word; being instant in season and out of season; reproving, entreating, rebuking, with all patience and doctrine; that henceforth we be no more children, tossed to and fro, and carried about with every wind of doctrine by the wickedness of men. . . . But doing the truth in charity, we may in all things grow up in him who is the head, *even* Christ."

But in order that you may derive ample spiritual fruit from your labors—that your exhortations and toils may produce the wished-for effects, we exhort every one of you individually "in all things to show himself an example of good works, in doctrine, in integrity, in gravity, in the sound work that cannot be blamed; that he, who is on the contrary part, may be afraid, having no evil to say of us, in all things exhibiting yourselves as the ministers of God, in much patience, in tribulation, in the word of truth, in the power of God; being made a pattern to the flock."

And as for you, most beloved children of the Laity, you too are destined to gladden our heart by your faith and piety. Your docility and your filial affection towards the spiritual guides, whom God has placed over you, to conduct you in the paths of Salvation, are to lighten the burden of responsibility, which for your sakes they have assumed. They are in your regard the Ministers of God and Ambassadors of Jesus Christ, and have been endured with power from on high to direct you in the ways of justice and of peace. Listen, therefore, to their exhortations, and strive to reduce them to practice. "Do not conform to the spirit of the world, but cast off the works of darkness and put on the armor of light; walk honestly as in the day, not in rioting and drunkenness; not in chambering and impurities; not in contentions and envy; but put ye on the Lord Jesus Christ. Let your conversations be worthy of the Gospel; because the eyes of the Lord are upon

the just, and His years unto their prayers; but the countenance of the Lord is against them that do evil things." Be united among yourselves, and charitable towards all mankind. Love your enemies; do good to them that hate you; pray for them that persecute you. Firmly adhere to your holy religion, and faithfully practice its precepts. Forgive, and bless those who revile you on account of the faith which you have inherited from the Saints, and "hold to the traditions which you have learned—that you may not now be tossed to and fro, and carried away on every wind of doctrine." "Avoid lying teachers, that bring in sects of perdition, speaking swelling words of vanity, promising men liberty, when they themselves are slaves of corruption." Be assiduous in the frequentation of the Sacraments, which are the channels through which Jesus Christ has ordained that grace and spiritual health and strength should flow into your souls; for it is only by a punctual observance of the commandments of God and His Church, that you can hope to enjoy in this life that peace of mind and heart which the world cannot give, and secure for yourselves eternal peace and happiness in the world to come "And may the God of peace make you perfect in every good work, that you may do His will, working in you that which is well and pleasing in His sight."

We avail ourselves of this opportunity to direct your attention to the pastoral letter published by the Prelates of United States, lately assembled at Baltimore. (1) A more complete organization of our Hierarchy has been submitted to the sanction of His Holiness; (2) your sympathy is demanded for the persecuted Pontiff, whose independence of all civil rulers, though not essential is, however, necessary for the interests of religion, and for the free exercise of his spiritual power, which is both essential and indefectible; and you are requested to aid him by contributions of your worldly substance, for the purpose of enabling him to defray the expenses inseparable from the government of the Church. For this purpose the Fathers of the Provincial Council have unanimously decreed, that collections for his relief should be taken up in all the Churches

of their respective Dioceses, on the first Sunday of July, and that the amount of said collection be sent on by the pastors to their respective Bishops, and by them transmitted to the Archbishop of Baltimore, to be forwarded to his Holiness. We hereby enjoin on the Priests of the Diocese to take up all said collections on the day appointed; and in the congregations, not then visited, they will do so, on the first Sunday when Divine worship is performed in them, and they will continue daily to add in the Mass the Collect, "Pro Papa," till the Pontiff be restored to his See, and enjoy free exercise of his spiritual power. (3.) The Fathers of Council have, in compliance with the request of his Holiness, expressed in his last encyclical letter to all the Bishops in the Catholic world, encouraged him to give a doctrinal definition concerning the "Immaculate Conception of the Blessed Virgin Mary;" as the pious belief of the Faithful on this subject is supported by the Holy Scripture, and by the tradition of the ancient Fathers, and has constantly been encouraged by the practice of the Church—it being sacredly regarded as an outwork for protecting our belief in the Divinity of the Incarnate word of the Father. (4.) Finally, you are exhorted to pray for the cessation of all strife and division, and for the union of all Christian denominations "in unity of the spirit and bond of peace."

"We also desire to recall to your minds and to urge the execution of the different measures which have been so earnestly recommended to your consideration by our zealous predecessor. Among them we mention, in a particular manner, the duty incumbent upon you to support the Clergymen, who devote their time, their talent and energy to your spiritual welfare, and to aid them as liberally as your means permit, in promoting the decency and dignity of the worship of God, either when new Churches are to be erected, for the purpose of providing for the wants of the incessantly-increasing members of our holy religion, or when such Churches, as have already been erected, are to be completed or adorned, or to be freed from the debts, that have been incurred to erect them. In a visit which we lately made through a portion

of our Diocese, we have been astonished and grieved at the miserable condition of some Churches, which we have found destitute of the things that are essentially necessary for the celebration of the Divine mysteries. Next, we strongly recommend the support of our Episcopal Seminary, in which the young Levites, destined for the service of the altar, are to be trained in virtue and science. We look up to you, our beloved children of the laity, especially to such as have been favored by the Almighty with an ample share of temporal blessings, for a portion of the means that are indispensable to enable us to form learned, pious, and zealous Pastors, who may lead you into the wholesome pastures of the LORD, break to you the bread of life, and attend you at your dying hour. The expenses required for the maintenance of such an establishment are considerable ; and we feel the less averse to renew this call upon your liberality as the disturbed state of political affairs in Europe has much contributed to dry up the sources, from which the Catholic Dioceses of the United States, as well as those of Asia and Africa, were wont to derive copious supplies. It is but just and reasonable, that you, our beloved children, who hitherto have enjoyed, and in the future will continue to enjoy, even in a greater degree, all the advantages of a zealous and devoted priesthood, should yourselves in proportion to your means, exhibit as much liberality, as our brethren of foreign climes, who derive no other advantage from their generosity, but the conscious satisfaction of contributing, in the true spirit of Catholicity, to the propagation of the Faith of Christ. We, therefore, recommend that, besides such private contribution as your zeal and love for Religion may prompt you to send, there may annually be made two collections for this purpose, one on the Feast of Easter, and another on that of Christmas, and in Congregations that are not visited on those Festivals, on the earliest day after them, when they shall be visited by the Pastor to whose specified care they are entrusted.

It is our heartfelt desire, dearly beloved children of the Laity, to make every sacrifice in our power and to spare no effort for the purpose of providing you with faithful pastors, and of affording

you the sweet consolations of our Holy Religion. All we ask of you in return, is that you co-operate with us, in enabling us to procure you this signal blessing. "For the rest, Brethren, be perfect; like exhortation, be of one mind; have peace, and the God of Peace and Love be with you. The Grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen."

Given at our Episcopal residence, Chicago, Ill., the 9th day of June, 1848.

JAMES OLIVER VAN DE VELDE,

Bishop of Chicago."

Bishop Van de Velde soon after wrote a letter on his predecessor's labors, only this extract could be found:

"For the satisfaction of the Catholics scattered over the Prairie State, and for the information of such of our brethren abroad, who take an interest in the propagation and prosperity of our holy religion throughout the world, but chiefly within the borders of our Federal Union, we have taken a survey of the present condition of our extensive diocese, and with humble and sincere thanks to the Father of Mercies, who has vouchsafed to bless the labors of those that have planted and watered this portion of his vineyard, for "neither he that planteth is anything nor he that watereth, but God that giveth the increase" (1 Cor. iii, 2); and we hope with no other motive but to promote His own greater honor and glory, we do not hesitate to publish a portion of the result of our investigations.

When the lamented Right Rev. W. Quarter, first bishop of Chicago, took charge of this diocese in 1844, he commenced his apostolic labors with about a dozen priests and as many churches. He spared no pains to cultivate the fertile soil which had been entrusted to his charge in "God's husbandry." Before an untimely death closed his career of usefulness he had the consolation to supply with resident priests many places till then almost abandoned, to have a college and seminary under his own direction, and to see two establishments of the Sisters of Mercy, whom he had called to his diocese, to attend to the education of female

youth. When in February, 1849, the present bishop was consecrated to succeed Dr. Quarter the diocese numbered already forty priests and 56 churches."

Bishop Van de Velde started with all energy into the continuance and increase of the great works of his predecessor, so that the diocese commenced to advance in prosperity with marvellous rapidity. He carefully looked after the interests of the University and Seminary of St. Mary of the Lake, and on his regular visits he took a special delight in examining the ecclesiastical students. The Bishop found John McMullen in charge of the Cathedral catechism classes, who though he was a student in the University, went to St. Mary's on Sunday. The good Bishop was attracted at once by the talented young seminarian, and he expressed frequently his gratification in having such a valuable young aspirant to the priesthood.

Bishop Van de Velde, two years after his arrival, established a weekly Catholic newspaper — the *Western Tablet*. In its issue, March 27, 1852, the Bishop published the following statement: "At this date, including the Bishop, we have 63 Priests employed in the various duties of the sacred Ministry, and more than 90 churches of all forms, sizes and materials, most of them completed, but some only in process of erection. Of these, 41 have been commenced since February, 1849. Thirty-three of this number were built in places where there was no church at the time; four spacious brick and three large frame churches have replaced five wretched log and two almost equally wretched frame buildings; and a capacious and handsome brick church, which does credit to the population of Peoria, both Catholics and Protestants, having contributed with emulous liberality, has lately been erected in that city in lieu of a small church of the same materials which is destined for a school house. Of the 41 churches mentioned, nine are of brick, and six of stone; twenty-one are frame buildings and five are built of logs. To the erection of nearly all these churches (log buildings excepted) the Bishop, considering his means, has liberally contributed or promised to contribute, and his encourage-

ment by word and deed has generally been the cause, that these churches have been commenced, and that many have been completed. He still owes about \$2,000 subscribed for such as are now in progress, and hopes to be able to meet these and other engagements before he leaves for the National Council, whence he will probably visit Rome and endeavor to obtain an accession of Priests, some Sisters to attend to the German schools, and a few brothers of the Christian Doctrine. For even now many wants of the diocese are to be supplied. Not less than thirty more churches are needed, and at least twelve efficient Priests for various Missions that have nearly all petitioned for a resident clergyman, and promised to provide for his support. In nearly all these missions the Priest should be able to speak both languages, English and German. It is probable that before his departure the Bishop will raise two or three of his seminarians to the holy order of the Priesthood, and thus supply some of the places where missionaries are needed. He also expects shortly to receive from Europe, two or three more clergymen whom he has consented to admit to his Diocese. With respect to such as are now or have been lately employed in other Dioceses in the United States, the Bishop desires it to be well understood that no one need apply, unless he can obtain a regular *Licentia exeundi* or *Exeat*, and unquestionable testimonials as regards unblemished character and conduct (having first made application by letter or otherwise), and unless he be zealous and willing to share with him the labors and fatigues to be endured in cultivating the Lord's vineyard. In consequence of the want of these preliminary requisites, several clergymen, including Priests and Seminarians, who during the last five or six months have applied to be affiliated to the Diocese, have not been admitted and have thus incurred much unnecessary trouble and expense. It is the Bishops anxious desire that all his Priests should be true Pastors,—patterns to the flock intrusted to their spiritual charge, leading them by word and example through wholesome pastures to the fountains of eternal

life. He has reason to be grateful to the "Prince of Pastors," for the zeal and fidelity which almost all evince in the discharge of their arduous and responsible duties, for which they may expect to receive "an exceeding great reward." Of the Priests now doing duty in the Diocese (always including the Bishop), twenty-nine are natives of Ireland, and two of Scotland, twelve come from different parts of Germany, seven from Alsatia and Lorrain, and two from Switzerland, three hail from France, two from Belgium, and two from Canada; besides these we have two Italians, one Spaniard, and one American. We hope that in the course of a few years we shall be supplied with a larger proportion of native Missionaries, many of whom are now such strenuous laborers in our eastern Dioceses. Still thirty clergymen remain of those who were in the Diocese at the Bishop's accession. Four have died, and two have been permitted to affiliate themselves to other Dioceses. Some have fallen under the "pruning knife," which, though used sparingly, has been instrumental in imparting more vigor to the vine and rendering its branches more fruitful. Since the commencement of 1849, twenty-five Priests have been admitted from American or European Dioceses, and thirteen have been ordained for the Diocese by the present Bishop."

He also wrote the following in the same issue, about the General Hospital of the Lake: "It may not prove uninteresting to the public to receive some information about this Institution; which, considering the means and circumstances, has already been productive of much good, by affording relief to the infirm. The Faculty of the Rush Medical College being desirous to have an Hospital for those afflicted with various complaints, and thus to give their students an opportunity of combining the practice with the theory of the medical art, rented the large hotel called the Lake House, situated on the north side of the river.

The care of the sick was, with the permission of the Bishop, entrusted to the Sisters of Mercy, who have proved themselves well qualified for the charitable but arduous duties which were thus imposed upon them. It is now just one year (26th February) that

the Hospital was placed under their charge. Sister Mary Vincent was appointed Superior, and, with three other sisters, assumed the care of the patients. There are now seven sisters in the establishment, five of whom are exclusively employed in hospital duties. Patients, of all religious denominations, are admitted without distinction, and every facility is afforded them to be visited and comforted by the ministers of their respective persuasions. The ordinary number of patients that have been benefited by the institution, has averaged from sixteen to twenty, for, if sometimes they have been as low as twelve or fifteen, at other times they have ranged from twenty-four to thirty. The whole number admitted during the year (from 20th February, 1851, to 20th February, 1852) is 220. Of this number 26 died; 178 have been discharged; and 16 remain in the establishment. The number of private patients admitted into the general wards, besides a few who were furnished with private rooms, was 119, of whom 84 were males and 35 females, and of them 12 died, and 99 were discharged. Country patients,—admitted 62, of whom 42 were males and 20 females; of these 11 died, and 43 were discharged. Marine patients,—admitted 39, of whom 3 died, and 36 were discharged. Of the last class of patients, none have been admitted since the 1st of September, 1851. The great majority were Irish, Scotch and Americans, several Germans, 6 English, 3 Swedes, 3 Norwegians, and 1 Spaniard. The attendant Physicians are Professors Blaney, Brainard, Davis, Evans and Herrick, all of Rush Medical College; and Drs. Boone and J. E. McGirr. The term of the lease of the Lake House will, it appears, expire some time in April. Hitherto, no provision has been made for accommodating the sick after that period. It was the Bishop's intention to commence a building for that purpose, provided a lot of suitable dimensions and well situated for the purpose, were procured by the medical faculty. At present, however, his means would not permit him to commence the building, even if he had the lot at his disposal; but he hopes that before the expiration of the present year, Divine Providence will enable him to effect something towards the carrying on of the work of

mercy and charity that has been commenced, and should not be discontinued. After Providence, he relies on the aid of our benevolent citizens, of all denominations, who cannot but feel an interest in exercising their benevolence for so charitable and laudable an object."

† JAMES OLIVER,
Bishop of Chicago.

Bishop Van de Velde attended the First National Council of Bishops in the United States, held in Baltimore, May 9, 1852. At its close he was selected by the Bishops to be the bearer of its Decrees to the Holy See for approval. The bishop, before his departure for Rome, returned to Chicago and addressed a letter to the clergy and laity of his diocese, announcing the fact of his appointment as messenger to the Holy See.

"JAMES OLIVER VAN DE VELDE—*By the Grace of God and the Appointment of the Holy See, Bishop of Chicago: To the Clergy and Laity of our Diocese:*

"Grace, mercy and peace from God the Father, and from Christ Jesus, the Son of the Father, in truth and charity." (II John, I, 3.)

"Venerable Brethren of the Clergy and Beloved Children of the Laity: We deem it necessary to address you on a subject in which you are all deeply engaged. You have already been informed, in an indirect manner, that it is our intention after the close of the National Council to visit the Eternal City, for the purpose of offering our personal homage to the Common Father of the Faithful, and of placing before him the state of our diocese, and obtaining from him some particular favor in our behalf. After recommending the success of our distant journey to your united prayers, we take pleasure in announcing to you that we have appointed and by these presents do appoint and confirm the Very Reverend Patrick Thomas McElhearne, to replace us during our absence as administrator and vicar-general of our diocese, with all the necessary powers and faculties to manage all its spiritual and tem-

poral concerns. Having the fullest confidence in his devotion and fidelity to our person, in his piety and integrity, and in the interest he takes in the welfare of our diocese, we request you all, venerable brethren of the clergy and beloved children of the laity, to honor, respect and obey him, as you would ourselves, as holding the place of God in your regard, and by your cheerful submission and co-operation, to aid him in the discharge of the arduous duties of the highly responsible office, which, after mature deliberation and earnest prayer to the Almighty, we have deemed it proper and necessary to impose upon him. All other extraordinary powers, which heretofore have been granted to any of the clergy of the diocese, and have hitherto been exercised by them, will remain suspended till the time of our return (which we hope will not be protracted beyond the course of a few months), permitting them in the meantime, as an honorary distinction, to use the titles annexed to the offices, which they have hitherto filled in the diocese. We feel the greatest anxiety for the dear orphan children we have taken under our care, and we most earnestly recommend them to the good and charitable people of our Episcopal city, trusting that they continue to co-operate with Divine Providence in providing the means of their support, that it may not be said: "The little ones have asked for bread and there was none to break it unto them." (Jerem. Lam. iv, 4.) We entreat you, venerable brethren of the clergy and the beloved children of the laity, to offer your fervent prayers for us to the Father of Mercies, that he may preserve us from all danger, and direct our steps in the way of peace and salvation, and for this purpose we ordain that from the Sunday within the Octave of the Ascension of our Lord, until the time of our return all the priests of our diocese shall daily add to the orations of the mass, the collect *Adesto Domine*, Secret and Post communion of the mass *properegrinantibus*, found among the votive Masses of the Roman Missal, and that both they and the faithful entrusted to their spiritual care frequently recommend us to the intercession and protection of the Immaculate Virgin Mother of our Lord and

Savior Jesus Christ, to whom be praise, honor and glory for ever and ever."

"Given at Chicago, this 30th day of April, in the year of our Lord 1852.

L. S. † JAMES OLIVER,

Bishop of Chicago.

The bishop, having learned that John McMullen had been compelled to desist from his studies on account of ill-health and had not recovered entirely from the effects of the gunshot wound, sent for him before he left for Rome. John McMullen said afterwards to his Uncle James Fitzsimmons, who always held the interests of his nephew dear to his heart: "The bishop treated me with the greatest tenderness; he said he deeply regretted that I had to lose over a year in my studies on account of my bad health; he advised me to keep up my courage; that he thought it would be better if I went abroad to finish my theology, and that he would let me know about what he could do for me on his return from Rome." The bishop also, one morning, after mass, called aside the young lad, John McMullen's competitor in the catechism class, a day student at the university, and having received a reply in the affirmative that the boy was desirous of becoming a priest, invited the two to meet him at his residence, where he addressed them fatherly words of hope; he told them to remain firm in their determination; to be constant in the practice of piety, and that on his return, he would have some news for them. Little did they think what their saintly bishop had in store for them, nor did they realize the great import of his promise until after his return from Rome and they were on their way to the Eternal city.

At the close of his academic course, July 1st, 1850, the degree of A. M. was conferred on John McMullen. He gave a brilliant display of his oratorical powers on that Commencement day. There was a large audience assembled in the college hall to witness the result of the years' labor, and all present were carried away by the eloquence and intellectual superiority of two heroes of that

day—John McMullen and James A. Mulligan, the two most gifted graduates, as all acknowledged, and they were applauded until the plaudits echoed through the University halls. The young graduates bore their honors with modest demeanor, and they were seen walking together in the College grounds on the same evening, happy in a friendship that was never interrupted.

An incident, perhaps not worth giving much notice to, but which shows the complete indifference of John McMullen to any self-aggrandizement, may here be told. It occurred after the commencement exercises were over. The graduates were invited to meet the professors and distinguished guests in the refectory at lunch, and when all were assembled, John McMullen was found missing. Without delay a messenger was sent for him, who searched the halls and college grounds, but could not find him; finally, looking out of a back window, he saw the object of his search by a big wood-pile sawing wood with the greatest energy. The messenger hailed him and asked why he was so engaged. "Well," replied the young graduate, "I was sitting so long during those exercises that I got stiffened out, and as sawing wood is a healthy and useful exercise, I am taking it."

John McMullen, after he was received into the Seminary of St. Mary of the Lake, applied himself to the study of Logic, Metaphysics and Morals, with an earnestness and comprehensiveness, which showed his professors that the study of Philosophy was most congenial to his mind. He soon gained the title of the "Philosopher" among his college-mates. A universality and originality, the essential aims of Philosophy, were striking traits of his character; always a deep thinker, a close reasoner, studious, firm in honest and conscientious opinions, which he deliberately formed, he was more a leader than a follower in the higher realms of philosophical thought. In his spare hours he pursued, with indefatigable industry, the study of the Latin and English classics; and thus laid the foundation of a remarkable copiousness and elegance of style, when writing or speaking in these languages.

The following item appeared in the *Western Tablet*, July 17, 1852:

"The annual commencement of the University of St. Mary of the Lake, was held in one of the College Halls on the 15th of July at 3 o'clock P. M. Premiums and distinctions were awarded to the successful competitors in all the departments. Immediately after the distribution of premiums the degree of A. B. was conferred upon the following young men,—John McMullen, Michael Hurley, Charles Foey, James Fitzgibbons and Thomas Clowry."

In September, 1852, John McMullen entered his first year of theology. Now the visions of his youth had ripened into reality, and every fair promise, made years before, was fast becoming verified. He joyfully gave himself up to God and his holy service; he made his first spiritual retreat with great fervor, and commenced his theological studies with the deepest religious sentiments. He made it a rule to read every day a chapter of the Imitation of Christ. One day he was seen in a great hurry going from the college grounds to the lake shore, where he frequently passed an hour by himself, and in answer to the query of a companion, what was the matter? as John McMullen was never known to be in a hurry, he said: "I am going for my Thomas a Kempis."

Bishop Van de Velde wrote the following letter to a friend, giving an account of his trip to Rome, which will be of interest to the readers of these Memoirs:

"ROME, July 2, 1852.

"I arrived here on the 22d of last month, a little more than three weeks after leaving New York. Our trip over the ocean was very pleasant. Mr. Cowles and his son John, and Mr. and Mrs. Carey, with another family of Baltimore, together with Mr. Higgins and lady of Dublin, and some acquaintances of New York, seemed to form but one family with myself, and the time, sea-sickness excepted, passed off very agreeably. Even Mrs.

Goldschmidt (Jenny Lind), and the two Protestant Bishops we had on board, cultivated our acquaintance, and I felt loath to part with them on leaving Liverpool. I visited Stonyhurst and Preston, where I found some of my former friends. From Paris to Rome I had the company of several priests who traveled in the same direction, to be present at the feast of St. Peter. We have had four great celebrations here since my arrival. On the 24th ult. the feast of St. John Baptist at the Lateran Basilica; the three following days, the exaltation of B. Peter Claver of the Society of Jesus, at the Gesu, where on Sunday the music formed by four choirs, three organs, and several musical instruments, is said to have exceeded anything ever heard in that line, even in Rome. Eight Cardinals and a large number of Bishops, and Archbishops said Mass at the Gesu on the occasion. It is supposed that at least not less than two hundred extra Masses were said in the church that day, from 4 o'clock A. M., till after mid-day, all the altars (and there are many of them) were incessantly occupied. On Sunday night the whole church inside, and the front without, were splendidly illuminated. The church which is more spacious than any church in the United States, was crowded to suffocation, and many were compelled to remain outside. Next came the great celebration at St. Peter's (the Vatican), the Holy Father celebrating pontifically. All the Cardinals now at Rome—all the Patriarchs, Bishops and Prelates, the diplomatic corps, princes, etc., assisted, all in their respective costumes—I made but a poor figure on the occasion, not having been able to procure the whole of the full dress required for the ceremony. What a concourse of priests and religious of all descriptions, of troops (French, Swiss and Roman), and people of all nations, were there! On the eve, we had the illumination of the whole church and of the magnificent dome or cupola of St. Peter's and of the colonade in front of it, and the sudden change effecting what they call the great illumination, which was produced in about twenty seconds, and seemed to put all in a blaze. Thousands upon thousands were congregated in the vast area before St. Peter's, and in all the streets that led to it.

His Holiness sent for me on the night of the feast, and received and treated me with the greatest kindness. I remained with him till quarter past ten o'clock, when the signal was given from one of his apartments to let off the fireworks on Monte Pincio, just opposite the room in which we were. Not to speak of America, I have seen magnificent fireworks in Brussels, in Ghent (in honor of Napoleon and Maria Louisa, when they arrived there from Vienna), and in Paris, but never anything to approach the fireworks of this night. To conceive an idea of them, they must be seen for their beauty, the art and skill displayed, exceed all belief. I had a very long and quite familiar conversation with his Holiness, who is, indeed, an amiable and affectionate father. For at least ten minutes he suffered me to press his hand in both of mine, and to kiss it repeatedly, while my heart was so full that I could hardly answer his questions. When the emotion had subsided, we conversed as if we had been old acquaintances. What an interest he takes in all that regards the Catholic Church in the United States! What joy he manifested at the description I gave him of our doings at the Council! — of our processions through the streets in full pontificals, etc. One favor I have asked of him for myself, and though at first he refused to grant it, yet he has given some hopes that it will not be altogether denied. Our conversation was commenced and carried on in Italian, which has again become familiar to me, but ended in French, which he speaks remarkably well. On the following day, I assisted at the High Mass at St. Paul's outside of the walls. The Mass was sung by the Archbishop of Munich, and his Holiness and several Cardinals, and prelates assisted at it. After the lunch several dignitaries and strangers were introduced to his Holiness, who had some kind words to say to all. After St. Peter's, there will be no Catholic Church in the world, equal in splendor and magnificence to St. Paul's, when it is finished. Believe me to be, my dear friend.

Very affectionately yours, in Christ,

†JAMES OLIVER,

Bishop of Chicago.

When Bishop Van de Velde made his last visit to the Cardinal Prefect of the College of the Propaganda, before his departure for his diocese, he asked permission to send two students to that renowned institution. He received answer that there was room for one only, and that the younger the candidate the more acceptable would he be. Bishop Van de Velde said on his return, that he would interpret the cardinal's words in their most favorable sense; that he would therefore send his two students to the Propaganda, and if the elder, John McMullen, were not accepted, he could enter the Roman seminary and finish his studies in that institution. Accordingly, preparations were made for the departure of the two students. The Bishop himself took great interest in this work. In due time he furnished them with all the letters necessary for their guidance and proper reception at Rome. On the morning of their departure, they served his Mass, received communion from his hands, and afterwards his blessing which he, with tearful eyes, imparted to them. The subject of these Memoirs always entertained the deepest sentiments of gratitude for Bishop Van de Velde. He felt an laudable pride in the honor of being sent to Rome to finish his theological studies and receive Holy Orders. It had been the great desire of his life to see the Eternal city, of which he read so much when engaged in his classics, or in studying Church history. The trials, persecutions and triumphs of the great Pontiff, Pope Pius IX, had attracted the attention of the civilized world to Rome, during the first decade of his Pontificate. On account of these a greater interest was created in John McMullen's mind, and his ardent wish was to go to Rome. He said to his young companion on their way to the Eternal City that it still seemed to him a dream, and in the fullness of his heart, he would exclaim: "Rome! Rome!" and when his hopes were at last realized, he gave full credit to Bishop Van de Velde, who had most kindly assisted in their fulfillment. It was sad news to him when the tidings arrived in Rome that the good Bishop had been transferred to the See of Natchez, but the keen-

est sorrow was expressed by him when the unwelcome information reached the Propaganda, that Bishop Van de Velde had died in Natchez on the 13th day of November, 1855. It was always the resolve of the two students, when the opportunity would offer itself, to give a public expression of their gratitude to Bishop Van de Velde during his life or after his death, for his fatherly kindness to them.

CHAPTER VI.

HISTORICAL FACTS RELATING TO THE DIOCESE OF CHICAGO IN THE YEARS 1852-3—JOHN McMULLEN CORRESPONDENT—HE WRITES ON QUESTIONS OF THE DAY—FEBRUARY 14, 1852.

During the year 1852, John McMullen was ordered by his physician to give up the routine of his studies, and his superiors in St. Mary of the Lake offered him every opportunity to take a rest, but his active mind and facile pen could not remain idle. His contributions to the Church history of the Diocese of Chicago and to the Catholic literature of this period, are included in this chapter.

He wrote to the New York *Truth Teller*:

“CHICAGO, January 3, 1852.

“On Saturday, the 27th ult., in the chapel of the convent of the Sisters of Mercy, Wabash Avenue, the Right Rev. Bishop Van de Velde, during High Mass, admitted to the Solemn Profession the following novices: Hanora Kinsella, Louise Martin, Margaret Donahoe and Ellen Donovan, who in religion respectively bear the names Mary Josephine, Mary Angela, Mary Anne and Mary Martha.

“The ceremony was of a highly interesting character, and was witnessed by many friends and acquaintances of the ladies to be professed. Very Rev. W. J. Quarter, V. G., Very Rev. J. A. Kin-

sella, brother of the first-mentioned novice, and others of the clergy of the city, attended on the occasion. The music of the mass and some sacred pieces were finely executed (the young ladies who receive their education at the convent forming a most pleasing and highly efficient choir). After the Gospel, Bishop Van de Velde pronounced a beautiful and instructive discourse, on the nature and obligations of the conventual life, and was heard with profound attention, which his words invariably command. At the Communion, the ladies to be professed, bearing lighted candles, advanced singly to the foot of the altar (the excellent Mother Superior assisting), and there, before their God, concealed under the eucharistic veils and in the presence of the Bishop, pronounced the triple vow of the Order—Poverty, Charity and Obedience, including the instruction of children and devotion to the sick poor. In the firm, cheerful tones in which they spoke their solemn obligations—in the alacrity wherewith they came to this renunciation of self, and of what the world miscalls liberty—there was no betrayal of regret, no sorrow. They came to it in the spirit of that sentence: “If the Son shall make you free, you shall be free indeed.” Prayer and meditation had prepared them for the sacrifice, and they cast no longing look upon that world which they were abandoning. The day of their profession was a happy day indeed, for those good ladies, and for the excellent sisterhood so favorably known in our city, for their unostentatious piety and usefulness. It may, too, be styled a day of joy for the entire Catholic community of Chicago, for it gave to God and to the service of the poor, devoted hearts and generous untiring devotions.

“The Sisters of Mercy have many claims upon the Catholics of Chicago. They have under their care the Orphan Asylums—noble institutions, and erected chiefly by the zeal and exertions of our good Bishop, and where nearly a hundred destitute little ones find in the good Sisters all a mother’s attention, a mother’s care. The Sisters are likewise charged with the care of a Hospital, the only general one in Chicago; and there, too, like good angels, the gentle ministrations smooth the pillow of sickness, and help to

bind up the bruised heart. In their unbought service may be found the solution of the problem why, with all the appliances of wealth at their command, similar institutions amongst our "dissenting friends" pine like exotics—sapless, without vitality. God bless the founders of religious orders! for contemplating them, even from a wordly point of view, are they not the true benefactors of humanity? Their names will go down the stream of time with a fame, real, enduring, imperishable. I must not omit to mention what I deem the most striking feature of usefulness of the Order of Mercy and its members, amongst ourselves—the tact and ability which they display in training the youth of their sex. In the Female Catholic Free Schools in this city, to which they give their services, some three hundred children receive an education solid and useful, based upon religion, and pervaded by its spirit. The fruits of this teaching are witnessed in the piety of the pupils—the frequent reception of the sacraments, and in the silent and no less real influence in the cause of religion and morality, which these children exercise in the bosom of their families. The Order of Mercy has, I believe, been introduced into the United States by the talented and amiable Bishop of Pittsburgh, Right Rev. M. O'Connor, D.D., and its growth has been rapid in the extreme."

"CHICAGO, Feb. 6, 1852.

"A beautiful ceremony took place on the Feast of the Purification, February 2, 1852, in the chapel of the Sisters of Mercy of this city.

"High Mass was sung by the Bishop, who, after the Gospel, delivered an instruction on the necessity of regularity and exactness in the performance of all religious duties. Before Communion Margaret Ruth, Anne Theresa Hickey, and Anne Cummings, respectively, called in religion Sisters Mary Paula, Mary Veronica, and Mary Martin, were admitted to the solemn Profession of the Order, the first as a choir Sister, the two others as lay Sisters, and after Mass they received the black veil at the hands of the Bishop,

assisted by the Very Rev. Walter J. Quarter. The ceremony was very interesting. All the boarders and nearly all the girls of the select school of St. Francis Xavier's Academy, besides several friends of the institution, were present on the occasion.

"This is the third ceremony of the kind which has lately taken place among the Sisters of Mercy. The first, of which no mention has been made in any Catholic periodical, took place on the 13th of November, in the chapel of the Convent of the Sisters in Galena, where the Bishop admitted to the solemn Profession, Sisters Mary Genevieve, Mary Gertrude, Mary Scholastica, and Mary Magdalen de Pazzis, all Choir Sisters; formerly known in the world by the names of Sophie Granger, Sarah Gibbons, Anne Drum, and Ellen Eagan.

"We understand that after a few days a colony of the Sisters is to leave the Mother House of Chicago, for the purpose of opening an Academy at Bourbonnais, Kankakee County. Boarders and day scholars will be admitted on moderate terms. The buildings to commence the Academy are ready for their reception. Bourbonnais is a very thriving Catholic colony, composed exclusively of Canadian emigrants. It is but six or eight years ago that a few Canadians settled in that part of Kankakee County, where the lands are extremely fertile. They obtained them at Congress price. In the summer of 1846, the Very Rev. Mr. Badin took charge of the small congregation of Bourbonnais, and remained a considerable time among them. They had then a very small log church, which, however, was spacious enough to accommodate the new colony. The beauty and fertility of the country, watered by the Kankakee and Iroquois rivers, and the cheapness of the land, soon attracted new colonists from Canada, and it became necessary to make an addition to the log church, which was done by removing the logs of one of the sides and constructing a kind of shed, which gave the log building a very grotesque appearance. Soon after the arrival of Bishop Van de Velde, measures were taken to erect a more decent house of worship. Owing to the zeal of the pastor, Rev. R. T. Courjault, a large and solid frame church

has since been erected, measuring 110 feet in length, and 50 in width. The interior has galleries all around, and can accommodate nearly twice as many people as the present cathedral of Chicago. About 160 pews had been located last year, and more were to be added. The wainscoting and the pews, as far as they are finished, are of oak, or walnut and maple, and of neatly finished workmanship. A fine steeple is to be added to it, and when finished, the church will have a very fine appearance. The congregation has increased steadily by new accessions from Canada, and now numbers about 3,000 members. Three priests now reside in Bourbonnais, and labor with great zeal and fruit among them. The people in general are very edifying and regular in the practice of their religious duties. The Arch-confraternity of the Immaculate Heart of Mary, and of our Lady of Mount Carmel are established among them, as also a temperance society of which nearly all are members."

"CHICAGO, March 13, 1852.

"We understand that operations have been commenced in Joliet to build a stone church for the Catholic population of that town, on a lot lately purchased for the purpose. The bishop has been invited to lay the corner stone of the new edifice on the first Sunday after Easter, and at the same time to administer the Sacrament of Confirmation in the Church of St. George. •

"At Galena a site has also been purchased for a German Catholic church. A few days ago a former Episcopal church, a substantial frame building, measuring 56 by 26, has been bought and which will forthwith be moved to the lot purchased on Franklin street, and after being repaired and blessed, will be devoted to Catholic service. It appears that the pews and a fine toned bell were included in the purchase.

"At Beardstown a lot has been acquired and preparations are being made for erecting a frame church on it, a part of the materials being already on the ground.

"At Mt. Carmel, Wabash county, a brick church is forthwith to be commenced and to be placed under the protection of our Lady of Mt. Carmel.

"At Rockford, Winnebago county, Henry, Marshall county, Newton, Jasper county, Jacksonville, Morgan county, Wilmington, Will county, and Morris, Grundy county, Catholic churches will be commenced during the course of the ensuing spring. Several other churches are needed, and some, we have no doubt, will be up during the course of the present year.

"At Freeport, Stephenson county, a frame church has been commenced and is in progress of erection."

ST. PATRICK'S DAY IN AURORA.

The following appeared in the *Western Tablet* :

"CHICAGO, March 18, 1852.

"Wednesday last being St. Patrick's Day, was truly a festival among the sons and daughters of "the Green Isle of the Sea." The return of the anniversary of the favorite patron Saint of Ireland was, for the first time in Aurora, celebrated in the new church with all the solemnity of our impressive religious worship.

"Although the day was severely cold, and the roads were in a dreadful condition, a goodly number of people from the town and surrounding country assembled to participate in the ceremonies and pleasure of the festival. The church is not yet completed, but thanks to the zeal and energy of the pastor, the Rev. J. A. Lebel and the generosity of the people, it is already in a suitable condition for the proper worship of God, and though a frame building, will prove a fine edifice when finished. High Mass was sung by the Rev. C. Zuncker, pastor of Naperville, assisted by Revs. Messrs. Fitzgerald and Lebel of Chicago.

"An appropriate panegyric was delivered by the Rev. Mr. Fitzgerald, in a style which was fervidly eloquent and distinguished by its purity and simplicity. The happy effect of his discourse

upon the people so far from their own beloved fatherland was very perceptible at the time, nor will the remembrance of it soon fade from their hearts.

"Among the many situations, which the present worthy Bishop of Chicago has purchased, as sites for churches within his immense diocese, there is perhaps not one which in point of beauty can equal the twenty acres the Catholic Church possesses in Aurora, fronting on the Fox river.

"We hear that our venerated Bishop intends to present this delightful spot to any religious congregation that will take the charge of the different missions in the Fox River Valley, which is fast filling with Catholics. The water power being very great, and the lands as fertile as any in our prairie State, offer a very advantageous prospect of this district becoming the most important in the West."

"McHENRY, March 20, 1852.

"I had the pleasure of spending a few days among friends in this vicinity, . . . Not more than three or four miles from McHenry town there are two settlements of German Catholics, one at each side of the Fox river. On the west side of the river a very handsome and sufficiently capacious frame church 75 by 32, was commenced in 1850, and plastered and completed this year. It was solemnly blessed by the Bishop of Chicago, and dedicated to God, in honor of St. John the Baptist, on the second Sunday of November last, when the sacrament of confirmation was also administered to sixty-three children and adults. The congregation has hitherto been attended by the Rev. Henry Fortmann, of New Trier, Cook county. Rev. T. B. Regal was afterward appointed to take charge of it, but was sent to Joliet, where the German Catholics desired to have a priest of their language, and where they have since begun to lay the foundation of a church for their own use.

"The Rev. T. B. U. Iacomel has just arrived here to take charge of the congregation of St. John the Baptist, McHenry town. Besides

this church in McHenry county, there is also in Lake county on Mill creek, the small frame church of St. Anne, 30 by 20, near the State line of Wisconsin, attended once a month by Rev. H. Coyle of Waukegan. The little church has just been finished, and the bishop has been invited to bless it immediately after Easter, but as the journey would interfere with his other duties, and as he will have to repair to the National Council, and thence probably take a short trip to Rome, the ceremony, it is supposed, will be performed by the worthy pastor himself. A log church has also lately been erected at Deerfield, in Lake county, towards the lake, and a frame church is to be built at the opening of spring at Buffalo Grove, near the same line, to the west. Five acres of land have just been purchased for that purpose. Both the places are attended from New Trier by Rev. H. Fortmann, who has two other frame churches ready to be built, one at Dutchman's Point, and the other at Ridgeville, just midway between New Trier and Chicago."

John McMullen wrote the following report for the *Western Tablet* :

"CHICAGO, March 27, 1852.

"On Thursday, 26th inst., being the feast of the Annunciation of the Blessed Virgin Mary, our venerable Bishop gave the white veil to four Postulants in the chapel of the Convent of the Sisters of Mercy, in this city. Several friends of the institution were present at the ceremony. The choir was composed of the young ladies of the St. Xavier Academy, who did themselves credit on the occasion. The names of the Postulants were given as Mary Tobin, Catherine Martin, Catherine Gorman and Bridget Reily, which they respectively exchanged for those of Sisters Mary Ursula, Mary Baptista, Mary Justina and Mary Anastasia.

"We are glad to hear that the school lately established by the Sisters at Bourbonnais, Kankakee County, is in a flourishing condition. About ninety female children frequent the schools, and several from the neighborhood have applied to be received as

boarders, but the Sisters, not having sufficient room to accommodate them, have been obliged to refuse them admittance. It is hoped that during the course of the present year another building will be erected, which will enable them to receive boarders as well as payand free scholars."

"DIOCESE OF CHICAGO, May 1, 1852.

"Last Sunday, 25th inst., was the day appointed for the first Communion and Confirmation of the children of the parish of St. Mary's Cathedral. All assembled for the eight o'clock Mass, which was celebrated by the Right Rev. Bishop. It was a pleasing and edifying scene to see so many young females dressed in white, the emblem of that virginal purity with which they were to assist at the banquet of the spotless Lamb. When the happy moment had arrived, the Prelate addressed a few words of exhortation to the children and adults, who for the first time were to receive their bounteous Savior. After Mass the Bishop gave an instruction on the Sacrament of Confirmation, which he administered to 122 children and adults, several of the latter being converts to our holy Religion.

"At 10½ o'clock, High Mass, at which the Bishop assisted, was sung by the Rev. Mr. Breen, of St. Mary's University. A very interesting sermon was delivered, by the Rev. W. Feely of Elgin, who had been permitted to take up a collection for paying off the debts of the Church which he has built at Elgin. His subject was the real presence of the good Shepherd in the Blessed Eucharist. Considering the circumstances of the times and the unfavorable state of the weather, his call was well responded to by the members of the congregation. The new Church of Elgin is built of cobble-stone, and is of respectable dimensions, the congregation being constantly on the increase. We understand that other Churches in this missionary district are to be erected, one of stone at the thriving town of St. Charles, and another, a frame building, at Kaneville on the high prairies.

"In the afternoon, the Right Rev. Bishop officiated at Vespers in the little frame Church of the Holy Name, on the North Side, and after that gave an exhortation and administered the Sacrament of Confirmation to 82 children and adults, most of whom had been previously admitted to their first Communion. The ceremony was closed by the Bishop with the solemn benediction of the Blessed Sacrament. The greatest praise is due to the Sisters of Mercy, for their kind exertions in instructing and preparing the female children of both parishes in which Confirmation was administered, and for the order and regularity to which they have trained those under their care for the reception of both Sacraments."

"May 10, 1852.

"Yesterday, the new Church at Richville, was blessed and dedicated to the service of Almighty God, under the patronage of St. Henry. It is a substantial frame building, 40 feet long by 26 feet wide, and so constructed as to admit of future additions, as the congregation increases. There are three acres of land attached to the Church, to be used as a burial ground for the Catholics of the parish. On the opposite side of the road, that passes by the lot, are sites for a parochial residence and school house, to be erected at a future day.

"The location of the Church and burial ground has been judiciously made, the place is located far above the neighboring country, which must always render it healthy and pleasant, and being sufficiently central, affords equal accommodations to each family in the parish.

"The Church has been built, and as I have been informed, the lot purchased by the Rev. Mr. Fortmann, to whose exertions and zeal in this present undertaking, the Catholics of the district are much indebted."

"CATHOLIC ORPHAN ASYLUM."

June 4, 1852.

The Treasurer of the Chicago Orphan Asylum Association very gratefully acknowledges the receipt of the following sums:

From Cathedral.....	\$41 53
" St. Patrick's Church.....	20 85
" Church of the Holy Name, for April.....	8 96
" St. Louis Church, French.....	5 00
	\$76 36

The following appeared in the *Western Tablet*:

"CHICAGO, Oct. 29, 1852.

"We understand that Bishop Van de Velde administered the Sacrament of Confirmation last Sunday to sixty persons in Meehan's Settlement, Lake County, and that he afterwards laid the corner-stone of a new brick church to be erected to the honor of God, under the patronage of St. Ignatius, the founder of the Society of Jesus. The sermon was preached by the Rev. Dr. Ives, of Milwaukee. The church is to be built of brick, and to be eighty feet long and fifty feet wide. Bishop Van de Velde returned to the city from Waukegan last Tuesday morning, and left on the same day for Joliet, having promised to administer Confirmation in Wilmington and at Twelve Mile Grove. It is expected that Bishop Van de Velde will be in the city next Sunday (to-morrow). He will leave us again on Monday for Ottawa, where he is to bless the new Church of St. Columba on the Feast of All Saints. This will probably be the last Episcopal function which he will perform in this Diocese, as we have been credibly informed that he will set out for his new Diocese before the end of next week.

"We omitted to state in last week's paper that on Monday, 17th inst., Bishop Van de Velde repaired to Aurora for the purpose of making arrangements to build or procure a good brick church for the Catholics of that flourishing town on the Fox River.

"Our readers will remember that the new frame church which had been built there in 1851, was last December blown down by a hurricane, and though it was raised again and repaired in the commencement of this year, yet it had been so much injured that it was considered that it could only be used for a short period. We know not what has been the result of the Bishop's visit. On Wednesday, 19th inst., Bishop Van de Velde administered the Sacrament of Confirmation to ninety-six persons, about one-third of them adults, at Saganash, commonly known by the name of the Sag, about twenty-two miles south of Chicago. Ninety persons approached the Holy Table during the Mass, which was said by the Rev. M. O'Donnell, who attends this station from Lockport.

"Among them was a lady of a very respectable family, and the wife of one of the most influential citizens of the neighborhood, the mother of several children, who had previously made her abjuration and been conditionally baptized by the Bishop. She had been reared in the Scotch Presbyterian persuasion, to which for many years she had been a strict adherent. In the afternoon the Bishop laid the corner-stone of a new church, 40 by 60, which is to replace the old log building that has hitherto been used as a church. The new building is to be erected on an elevated spot, and will command a view of the whole surrounding country."

Western Tablet, October 30, 1852:

ALL SAINTS' DAY.

"Before another issue of your paper, the Church spread throughout all lands will again have celebrated with high solemnity the glory and triumph of the servants and friends of God, "a great multitude which no man can number," who having finished their earthly banishment and toil, have entered into their heavenly rest. Besides the elevating and inspiring themes for reflection which the recurrence of this glorious festival everywhere suggests, there is a reminiscence which should specially endear it to Catholics throughout the region of Lake Michigan. It commemorates the

erection of the first Catholic church in a district which was at the time more than a thousand miles west of the most Western settlement of the white man in America, and more than fifteen hundred from the abodes and institutions of ordered and civilized life. It was on All Saints' Day, 1679, nearly two hundred years ago, that La Salle, with fourteen men, who had paddled up the bright and swift current of the river St. Joseph, which discharges itself into the Lake at a point nearly opposite our city, finished the erection of a fort and chapel on the banks of that river sixty miles from its mouth, the site of which is still marked by a stately wooden cross. Hennepin was there, and three Recollet religious beside. Amidst the grave and beautiful chaunts of the Church and the roar of arquebuses, amidst the unbroken solitude of primeval nature in the vast region of the lakes, the glory of God in his saints, and the erection of a first temple to his honor, were celebrated with a mighty and exulting joy. No groined arches and solemn vistas of Gothic minster; no awful dome symbolizing, in the sublime language of architecture, the position of man between time and eternity; no golden lamps and sculptured marbles lent impressiveness and majesty to the celebration of the feast; but the solitary bark chapel overlooking the virgin beauty of forest and prairie, and with the novel and exciting surroundings of wilderness life was that day, we imagine, more solemn to the few but earnest worshippers that offered therein the clean oblation of the new law, than ever had seemed to them, the glorious "stone-flowers" of mediæval architecture.

"Iris all hues; roses and jessamine
 Reared high their flourishing heads between, and wrought
 Mosaic; under foot the violet.
 Crocus and hyacinth, with rich inlay,
 Broidered the ground, more colored than with stones
 Of costliest emblem."

"Where were the Puritans then, who now talk as if Catholics were intruders into the West, instead of having been the earliest pioneers of civilization throughout the whole valley of the Mississippi? It ill becomes Protestants of any sect to disparage the zeal

devotedness, heroism and virtue of the priesthood and religious of our Church; at least to do so here, where every vestige of the early history of the country is a loud proclamation, that to that priesthood and these religious, the West owes its largest debt of gratitude."

Bishop Van de Velde made the following note of a brief trip from St. Louis. It was found among Bishop McMullen's memoranda :

"May 15, 1852.

"I left St. Louis by steamer Cataract for La Salle; time, 23 hours and 47 minutes, where I took the canal packet boat St. Louis for Chicago, arriving next day at noon. This was a quick trip. I made it in only 42 hours and 47 minutes."

The following correspondence by John McMullen is taken from the *Western Tablet* :

"LA SALLE, June 27, 1852.

"At La Salle the canal joins the Illinois river, and here may be considered the terminating point of steam navigation from the south. This town and Peru are so clearly assimilated that they may be looked upon as one city and the interests of both identified in common.

"La Salle takes its name from a Catholic, who, with a few others, were sent from France to explore this western country above a century ago. The town is situated on a commanding elevation, above the river, and united with Peru, has a large Catholic population. A beautiful Church built of stone is nearly completed and affords ample testimony to the zeal of the three resident priests, the Rev. Messrs. O'Reilly, Quigly and Steele, who minister to the wants of a very extended mission, reaching as far west as Dixon, on the Rock river. It is intended by and by to build another Church for the accommodation of the German Catholics, who form no inconsiderable item of the population of this portion of the State."

“PEORIA, July 17, 1852.

“The new Catholic Church in this place was opened on Sunday the 4th of July, and although capable of seating eight hundred persons, nearly an equal number had to remain standing. The Rev. A. Montuori, the much respected Pastor, preached a chaste and eloquent sermon on the occasion, and chose for his subject the claims of the Catholic Church to be the true Church of Christ. A large number of protestants were present, who seemed highly pleased and edified with the discourse, and with the proofs advanced in support of the argument.

“The dedication will not take place until the return of our good Bishop next fall.

“On Monday, the 5th, the Catholics of Brimfield, Peoria County, celebrated the glorious anniversary of Independence, by having a public dinner, the proceeds to be applied to the completion of their new church. The Rev. J. C. Brady, the much-respected pastor, delivered an eloquent discourse on the occasion, which was listened to attentively and must have had a good effect upon his audience. Thus we see the work goes bravely on in Peoria County—two new Churches in one year; and the German Catholics are making arrangements to build another Church in this city. If Americans were true to their own interest, they would protect Catholics in their fidelity to the rock of Peter, rather than by proselytism, etc. try to swerve them from it. Oh! if they could see the miserable wreck that daily presents itself in every city and town in the Union, in the shape of Rationalists and Philosophers, Kossuth Clubs, and Gymnasiums, all of which have a tendency to demoralize the human mind and destroy Christianity. But all these things will only help to make Catholics and their Faith more fully appreciated.

“The great Slav who has set this country in an uproar for the last eight or ten months, by advocating intervention in European affairs, has at length dared to do publicly what he has been doing so long covertly, namely, interfere in our domestic concerns. I

wonder how his dear friends will like the advice of the denouncer of the Society of Jesus! or will the members of the Bible Society approve of the political manifesto of their vice-president? Verily, we have hit on wonderful times, and every day produces a victory for Catholicism, from the pronounciamento of Victoria to the demented manifesto of the Hungarian rebel, alias the Slav, Kosuth, alias the disturber of Hungary and aider of Italian Reds. However, in a short time we shall see what will develop itself; in any event, the Catholic Church of America has taken her position, and will firmly maintain it independent of pretended friends or open enemies. The great factionists will find that the Catholics are possessed of more sense and discernment than they heretofore received credit for, and they will yet learn the good lesson: that there is a power behind the throne greater than the throne itself."

Western Tablet, August 21, 1852:

"RECEPTION OF NUNS."

"On the Feast of the Assumption, two young ladies—Miss Catherine Maria Hughes and Miss Catherine Kavanagh, (respectively called, in religion, Sister Mary Bernardine and Sister Mary Clare,) were involved with the white veil of the novitiate among the Sisters of the Order of Mercy, in the chapel of their Convent, in this city.

"As the Right Rev. and venerable Bishop of the diocese is at present absent in Italy, the ceremony of reception was performed by the Very Rev. Administrator, P. T. McElhearne, who addressed them in a feeling and impressive manner, on the nature of the responsibilities they assumed, and the great duties they voluntarily charged themselves with.

"Since the first establishment of a branch of the Order of Mercy in this city, some six years have now elapsed, and during this short period vast and incalculable is the amount of good that has been, and is daily being effected by the members. Like the de-

voted daughters of St. Vincent, they shelter in their Asylums — institutions for which we are indebted to the untiring exertion of our good and saintly Bishop — and train up with a mother's tenderness and vigilance, to virtue and usefulness, a large number of male and female orphans, who, else, would now be homeless little wanderers in the crowded thoroughfares of our city, and deeply contaminated, perhaps, with its corruption and vices. In their Hospital, too, which, with the Asylums has been recently incorporated by an Act of the Legislature, they are assiduous in their ministrations by the bed-side of the sick and the dying; soothing with kind and gentle words their afflictions, and binding-up, like compassionate Samaritans, their bruised and sorrow-crushed hearts. Whilst in their Academies and Schools, there is imparted a healthy, solid, and refined education.

“The invaluable services, rendered daily by this devoted Sisterhood to the Catholics of Chicago, give them many and strong claims upon their gratitude and support; and we are happy to witness a deep and grateful, yet due appreciation, on the part of the people, of these excellent ladies merits and usefulness.”

The *Western Tablet*, August 5, 1853:

RELIGION IN WISCONSIN.

“While we have often to record the cheering accounts of the advance of Christ's Faith which reach us from other quarters, we have too long omitted to chronicle its modest but steady increase in the neighboring diocese of Milwaukee. We have long desired that some one competent to do so would trace out for the edification of our pious readers the astonishing progress of Catholicity since Bishop Henni, ten years ago, entered upon his desolate episcopate, and we still hope such an account may one day be sent us. There were then three priests in the State of Wisconsin, and the missionary Prelate found scarcely a building which deserved the name of a Church within the limits of his jurisdiction. There is now not a diocese in the United States more flourishing, and it numbers over

a hundred churches, not to speak of other religious institutions, seventy-five priests, and nearly a hundred thousand Catholics. Is it too much to say that "God has turned a wilderness into pools of water, and a dry land into water springs.?"

"The Consecration of St. John's Cathedral, on the Feast of St. Ignatius last, was preceded by a spiritual Retreat, given to the entire clergy, by the Reverend Fathers of the Society of Jesus, Gleizal, Weninger, and Boudreaux, to the great satisfaction and consolation of the untiring and holy Bishop, and from which renewed zeal and increased fruit may be augured, for the whole Milwaukee diocese. During the two weeks preceding the Consecration, a Mission was given by Father Gleizal and Boudreaux in the new Cathedral, which was attended, day and night, by an immense concourse of people, accompanied by the evident blessing of God and the most happy success. On the Feast of the Assumption of the Blessed Virgin, over one hundred and fifty received from the Bishop the Sacrament of Confirmation, among whom were twenty-two, who in the preceding year had been converted to the Catholic Faith.

"Three new churches will soon be dedicated by Bishop Henni to the service of Almighty God. The one which deserves the most prominent notice is the beautiful and capacious building, erected in honor of the "Immaculate Conception of the Blessed Virgin Mary," at Racine, by the Very Rev. Father Kundig; it will be blessed on the 21st August."

CEREMONIES AT MOUNT CARMEL.

"Sept. 25, 1852.

"On the 8th of August the corner-stone of a Catholic Church was laid, with appropriate ceremonies, by the Rev. T. B. Chap, of Vincennes. An altar was erected near the place, towards which a procession was made, those who composed it singing the Litany of the Blessed Virgin. At 10 o'clock A. M., High Mass was sung by the Rev. T. F. Fisher, and at the conclusion of it the corner-stone

was laid, Father Chap preaching an eloquent and appropriate discourse. The Rev. Mr. Stoph, from Vincennes, also preached in the German language. The weather was most propitious, and the solemn and interesting services seemed to make a deep impression on all who listened to them.

“The edifice of brick, 60 feet by 30, is being substantially built, and reflects great credit on the energy and enterprise of all concerned. In about three weeks from this date (Sept. 15) it will be roofed in.”

The following articles were published by John McMullen during the years 1852-3 in the *Western Tablet*:

WHAT CATHOLICS HAVE TO CONTEND AGAINST.

“Perhaps the question most frequently asked by Catholics is, whether there is a spirit of toleration in the breasts of a majority of this nation’s population at this time, or whether it is the founders of our constitution to whom we ought ever to be thankful for the civil and religious privileges we enjoy, and not to the generation of the present day?

“That there is an intolerant spirit at work in this country, no Catholic or candid Protestant will deny; the latter know it, the former feel its effect. It may be found in the family circle, the social hall, sectarian conventicle, the political club, aye, and the *political convention*! A spirit that breathes a silent hate, a hidden bitterness for the Catholic; its intolerance is manifested in a thousand ways that none notice but the injured. The foolish cant, the coarse epithet, the false statement, the contemptible slander, the direct insult, the base calumnies that are every day to be found in any of the above named assemblages, and the same that daily teems from a bigot press, proves that there is stalking abroad over this land of religious freedom (?), an intolerant spirit of huge proportions only kept from crushing its victims by the “doughty deeds” of our revolutionary fathers.

"The witnesses of this are Catholics of all grades and conditions, the sewing girl is daily insulted, the laborer hears the cant, and the children of the Church at large, the contemptible slander. When will Catholics cease to be reviled? When will the father of lies have no longer a press at his command to vomit forth its stream of malignity?"

"Where is perfect religious freedom, liberty of conscience, when none are fairly or charitably dealt with, except those who move with the majority? True, in one point of law, we are equal, but in a hundred ways Catholics are placed in an inferior rank, and marked out as unworthy citizens. The people in this country are influenced by a certain religious bias, and they show their dislike for Catholics whenever they can do so without a palpable violation of the laws. This is abundantly proven by every day occurrences.

"Who of us is most aware of the fact that our Churches are rarely ever visited by Protestants, but for the purpose of ridicule? They go for sight-seeing, and not with a disposition to make an honest inquiry into the nature and meaning of the ceremonies there witnessed. Their unpardonable ignorance leads them to suppose that the Catholic worship is nothing but insipid ceremony without intention or meaning. But they might learn that the wisdom and sublimity of the holy offices in the worship of God are simply and faithfully conducted upon the express laws laid down for the observance of man by the Great Founder of Christianity and His apostles.

"The Church, by her magnificent ceremonial, as well as her daily exhortation, impresses upon her children the nature and importance of religion, and makes the ignorant familiar with all the prominent facts in the life of our Lord. She does not drive them about "by every wind of doctrine;" but the faith her early founders taught, is the same now preached by their successors of the present day. Yesterday, to-day and to-morrow, the doctrines of the Catholic Church will be found to correspond.

"It will be long, indeed, before a Catholic Church will become

the theatre of such buffooneries as were practiced lately in one of the conventicles of this city, and where some persons indulged to their hearts' content in the "spiritual knocking" business. What makes the matter more glaring, the prominent leaders in the excitement were some of our *bon ton* who, were they members of the one Holy Catholic and Apostolic Church, would, from a knowledge of its precepts, never indulge in such nonsense."

THE CATHOLIC CHURCH AND THE WORLD.

"Were other than direct evidence—the authority of Divine revelation—required to establish the greatness, the indestructibility, and essential truth of our holy religion, it can easily be procured from among the sayings and doings of the demagogues, infidels, schismatics and fanatics, who assail the Catholic Church with the fierceness of bigotry and unscrupulousness of zeal, and who assiduously misrepresent her on every occasion. This we designate indirect testimony to her purity; for light has no fellowship with darkness. From enlightened reason, guided by inspired truth, the Church never had, and never will have anything to fear; knowing full well, that built on an immovable foundation, she is proof against all assaults, the men who now appear foremost in the foolish attempt to revolutionize the world and annihilate the Church, are compelled to resort to baseless denunciation and incoherent fabrications. Their crude theories are simply a negation of all religious belief, a negation of Divine revelation, and a negation of the Deity by some, or a feeble doubt of the existence of a God by others. Their social theories are obnoxious and repulsive, and their moral sense dull or quite dead; the principles, therefore, on which they base their movements are intangible abstractions, leading to immorality and disorganization.

"And yet, what these ignorant pretenders say against the Catholic Church, is listened to; for they have sacreligiously assumed to

be philosophers, philanthropists, and patriots—burning with zeal to discover truth to relieve humanity, and to disenthral a world from bondage and slavery. Among others of their assertions, they unblushingly declare she is the deadly opponent of all social and moral progress,—yea, they confidently catalogue their own vicious enormities and place them in array as the sins which naturally flow from, and are necessarily characteristic of Catholicism. The Catholic Church is charged with having ever been foremost to quench the flame of freedom, and establish despotism, and it is added, to sum up the charge, the tendencies of our religion are towards a theocratic centralization, which strikes at the foundation of human improvement! All this is done with so much apparent candor and suavity of manner, that more or less importance is attached to the assertions; and even in our own free America, the sentiments of these atheistic demagogues find response and countenance.

“But supposing that the hierarchy of the Catholic Church contended for an absolute theocratic government—which they do not—is it possible that a theocracy is truly opposed to the interests of mankind? Was the government of ancient Israel, under the great Jewish Lawgiver inconsistent with the welfare and happiness of the people? On the contrary, did not they proportionally suffer as they deviated perversely from the counsels of their inspired leader. Are we to forget that He who established his Church on a rock, against which hell should not prevail, did not know all things from the beginning and provide for what was afterwards to happen, by enshrining truth in the heart of his Vicegerent on earth; or are we to presume that all this is a fallacy? Atheists and infidels on the one hand and Protestant schismatics on the other, may attempt to reason that mankind have interests utterly independent of the Church; but these attempts are too flimsy and transparent to pass for deliberative or authoritative deduction. To Protestants themselves, this would be a most fatal conclusion; for if Protestantism is such a powerful conservator of Divine law and human rights, where were these preserved so faithfully and un-

corrupted until the apostate Luther and his compeers were converted from the truth, and until Calvin, Knox, and others of their class began to ride on the fury and frenzy of their followers? To listen to Protestant orators of the present day, no person would suppose they were handed down to posterity through the Catholic Church—that Church divinely instituted, which it has been their life-long occupation to revile and bring into disrepute by a fanaticism hidden under the name of “Reformation.”

“Among great names we are pointed to, is that of the notorious Henry VIII. as well as others who disgraced the British people; and what transcendent virtues, it may be asked, are to be found in the life of that English monarch who is dignified with the title of “Defender of the Faith” in the advertisement or dedication of the English paraphrase of the Holy Scriptures? If the Catholic Church had not been a more faithful conservator of the trust committed to her by her Divine Master, than any or all of these men, the existence of the self-styled arrogant reformers could not have been; for ever since their apostacy, the result is that their fall has been a continued illustration, that the depth of the degradation is “deeper still!” But it is said that the Catholic Church countenances and supports the despotism which trod down Italy and Hungary and Sicily, and has ranged herself alongside the man who wields the destinies of France! If she does not recognize Kossuth, Mazzini and others, it is because she deprecates their neology, and foresees the folly of their blind atheism; and whatever her position may seem to be, those who only see through a jaundiced medium are not capable of appreciating her motives. Is that Church to be acknowledged against the people whose dignitaries and priests have ever been intimately associated and identified with the masses of the population?

“It cannot be that the organization which preserved history and tradition through long centuries is to be discarded at the bidding of men who are but of yesterday, and who are governed by other

than pure, holy motives, although in their infidelity they sometimes invoke the name of God.

“The republican of this Western Hemisphere, the democracy of these United States know from past experience that the charge of despotism is false; they know it, because they have witnessed the energetic zeal with which the great process of true amelioration was entered on and carried nobly forward by Catholics, and because they have observed, that when they were reviled they rendered not evil for evil, but persevered in the cause which had enlisted their sympathies, despite the malevolence and vituperation of those enemies of true liberty and religion, as illustrated in the actions of some of the popular demagogues of the day.”

WHY DO NOT THE SECTS OBJECT TO THE COMMON SCHOOL SYSTEM?

“The favorite answer of the defenders of state education to all the arguments of the oppressed and injured minority, is the question why, if the evils and inconveniences of the so-called free schools’ system are so great and grievous, if the education imparted is so irreligious and demoralizing, the great religious denominations of the country, Episcopalians, Baptists, Presbyterians, Methodists, *et id genus omne*, make no complaint of the schools on this score, and Catholics alone are awake to their dangers? The sects of Protestantism, it is argued, be their doctrines ever so untenable or objectionable, and their religion so ever untrue, have at least, in common with all religions, true and false, the instinct of self-preservation,—are not demented to that degree that they are casting about for the means of suicide,—desire to live longer in the world if only that they may give battle to Catholicity and contend for an “open Bible” and an unfettered intellect. Why then should they countenance, patronize and uphold a system which, if its certain and universal operation is to debauch and render infidel the rising generation, will issue as disastrously than to Catholics?

Have Baptists, Methodists, Presbyterians and the others, not even that insignificant modicum of common sense which would keep them from such fatuity as this?

“To all this we reply, that the mental acumen and moral instincts of the sects are not the criteria by which Catholics estimate the presence or absence of danger, in any given case to faith and morals, and is it not fair that we should be required to receive them as such? God, sometimes in righteous judgment, for despite done to his grace, or blasphemy against his truth, sends upon whole bodies of men a judicial blindness, so that having eyes they see not, and having ears they hear not. Long persistence in error causes a film to grow over the clear eye of conscience, induces the loss even of mental perspicacity, and the want of that ordinary sagacity, which so far from being the peculiar attribute of reason, man possesses only in common with the whole realm of animated nature.

“Hath not even a pagan said: *Quem dii volunt perdere, prius dementant?* And who knows that it may not be a part of the punishment of the apostasy of the sixteenth century, that it shall, while venting its rage against the Church of God, and devising a thousand cunning schemes for the destruction of the hated truth, find some of these very schemes prove the instrument of its own destruction? Would it be the first time in the history of mankind that the wicked have dug a pit and fallen into it themselves?

“But there is another answer to the question which the advocates of State education so triumphantly propound, which we think must be received as entirely satisfactory by every mind of common candor. The sectarian world has no organ for the supernatural, and no faith, generally speaking, in objective truth, at least of the moral and metaphysical order. Whatever dogmatism existed among Protestants a century ago, we may be certain that not a particle of it remains at the present day. The Protestant world have long since ceased to believe or to teach the theological systems of the German, Swiss, French and Anglican reformers. So confessedly is this true, that a solitary voice is from time to

time raised from a Presbyterian parsonage and heard through the press or the platform, lamenting the utter decay of doctrinal teaching and catechetical instruction throughout the borders of a sect, which was originally perhaps the most positive in its teachings of all the spawn of the reformation. Such remonstrances meet, indeed, with responsive lamentations; but all feel that the evil has gone too far to be remedied or arrested, and that nothing remains but to await the result, whatever that may be. Similar acknowledgments are made, as occasion requires, by the other sects; and even an honest Methodist, if pressed closely, would grant that the spirit of primitive Methodists is utterly gone, that the semblances of fervor and severity which Methodists of the present day assume are mere sham, and that modern Methodism itself is little better than a gauze veil thrown over the most complete worldliness and self-seeking.

“Now, such being the condition of Protestantism — it having no truth to contend for, and no morality better than pagan to guard and preserve, it is not wonderful that it should be everywhere the prop and champion of goodless education. And this will show a yet more satisfactory account of the case, when we take into consideration the genius and spirit of modern infidelity. The altered aspect of the infidelity of the nineteenth century, compared with that of the seventeenth, are topics of discourse to our readers. No longer does it sneer and flout and gibber in accents caught from the orgies of the infernal world. No longer does it aim directly to destroy the existing order of society. It does not propose to level churches to the ground, or convert them into temples of the goddess of reason. It never says in so many words, “Death is an eternal sleep.” It would affect to shudder with cold horror at Voltaire’s *Ecrasez l’infame*. It is studiously careful of propriety, it aims above all things to secure respectability. It would denounce as infamous and immoral any system, whose tendency should be to promote the physical and temporal damage of men or society. It guards jealously the rights of property, and, theoretically at least, the social institutions which have been established

by Christian civilization. Now, who does not see that the co-existence of such an infidelity as this—so respectable, orderly, conducive to success in life, and to the material development which goes by the name of progress—with the forms of an effete and exhausted Protestantism, involves necessarily no violent revolution or even perceptible change in the existing order of Protestant society. That such a revolution is going forward—noiselessly, but rapidly and surely—is evident to any dispassionate and unbiased observer. And here is the secret of the apathy with which the sects view the insidious attempts of infidelity to lay a broad foundation for subsequent scepticism in the minds of the school boys of the country. The sects have everywhere adopted, as the criterion and touch-stone of Christian orthodoxy, — does a man's faith make him thrifty, keen after the main chance, respectable and intelligent? If so, he has "been with Jesus." Otherwise he is yet far from the kingdom of heaven. No matter what he believes. No matter what he disbelieves. No matter about the world to come, about the joys of heaven, and the sorrows of hell. No matter whether, with the Rev. Jacob Abbot, he thinks Moses went into the wilderness to work himself up into a mood of sublime enthusiasm, and that in such a mood of mind he really thought he had communications with the Almighty; or, with the Rev. Theodore Parker, he thinks it provable that our Divine Savior committed sins. These are mere matters of speculation. The question is: does a man's religion render him respectable, wealthy, enterprising, and full of the spirit of progress?

"Catholics, on the other hand, have not yet got rid of the mediæval superstitions. To them heaven is yet high, and hell is deep. To them this world, with all its petty interests, its tinsel splendor, its passing pomp, is but the short prelude to a vast and boundless existence, whose character for weal or woe must be determined by the present. To them the devil is real, and sin the only evil in the universe. To them one particle of divine grace, one smile of God, is worth more than ten thousand worlds. To them the commission of one mortal sin is a worse evil than that

every nerve and fibre of every son of Adam that walks the earth, should be racked and tortured with such abounding pain, that one universal groan should continually roll its unutterable import to heaven. What are a few days of suffering, inconvenience, disadvantage to them, compared with a whole eternity of torture? Why should they not prefer that the intellects of their children should go uneducated, if need be, rather than that their whole body and soul should be cast into hell, where their worm dieth not and their fire is not quenched?"

GENERATION OF PUBLIC OPINION.—THE MAINE LIQUOR LAW.

"Professor Eppy is entitled to the everlasting thanks of mankind for his incomplete, but in many respects valuable and reliable theory of storms. Calling to his aid the co-operation of the most able observers throughout the Union, he has for years devoted all the energies of a truly scientific mind to the investigation and elucidation of the causes and principles of the various meteoric phenomena; and with such triumphant success, that the tempests which lash into fury the merciless ocean, may now be foreseen and provided against, days beforehand, by the least intelligent mariner that braves the anger of Neptune. The point of departure and the utmost goal — the *terminus ad quo* and the *terminus ad quem* of those vast waves of air that sweep periodically over land and water, and invest themselves with a majesty and fearfulness proportioned to the conscious impotence of human might to arrest or control them, have now, by means of the generalization of a great multitude of careful observations, been determined and described with all the exactitude required by the most rigorous demands of science.

"We have often wished that some adept in the philosophy of mind would theorize so successfully with regard to those "winds of doctrine," those tempests of fanaticism, those wild and irresistible gusts and tornadoes of intellectual caprice and extravagance, which

agitate the surface of society as furiously and as fitfully as the physical world disturb the repose and serenity of nature. A scientific classification of facts here always would, we have no doubt, lead to the discovery of some general law which those melancholy manifestations of human passion and infirmity obey with scarcely a deviation; and so far as our own country is concerned, beyond all question they would be found in most instances to have their origin in New England, the "land of *notions*;" passing thence obliquely through the Middle, and terminating on the borders of the Southern States; or clearing for themselves a direct path to the confines of civilization, expend their violence in the *Ultima Thule* of the great, the scheming and restless West. With the sole exception of Finneyism and Bloomerism, we cannot now call to mind a single one of the philosophical, philanthropic, political, and religious quackeries and fooleries that have successively vexed the public mind for the last quarter of a century, which does not owe its paternity, its inception, and "proof impression" to the neighborhood of Plymouth Rock. Hence, came the American dilution, or rather counterfeit and caricature of the transcendentalism of Kant, Hegel, Fichte, and Schilling; hence the introduction to the transatlantic world of the medical system of the great Hanneuman, based upon that luminous and self-evident principle that "the infinitesimal part of nothing is as much as something;" hence abolitionism, Parkerism, and mesmerism; hence innumerable theories for the moral regeneration of the race, and the deification of humanity, which were to set aside, explode, and annihilate Christian society and Christianity itself. Each had its day; each satisfied the whims of the hour, and the childish avidity of the fickle multitude for moral absurdities and Quixotic extravagance, and having served its ephemeral purpose, has been cast aside as a broken and spurned toy.

"The year of grace 1852 dawned upon the world; and not more punctual was the advent of the biting frosts, and the salutations and festivities of the opening year, than the appearance of another theme and subject for the spume and froth and rant of fanatical

eloquence and agitation. None of our readers, we presume, are so far behind the times as to be ignorant that the monomania of the present year is the *Maine Liquor Law*. As its title imports, this new pet of the reigning rampant fanaticism, first saw the light in the extreme limit of the realms of propriety and Puritanism; thence traveled westward to Massachusetts; struggled ineffectually for recognition and adoption in New York; and finally has found its way to the shores of the great lakes. It is not our present purpose to pass any judgment on its merits or demerits, the justice of the principle and of which it springs, of its policy, utility, or practicability, as a measure for the suppression of drunkenness. We have introduced the members of the controversy to which it has given rise, merely as furnishing an example of the mode in which, in this golden age of the unfettered intellect, *public opinion* is manufactured, and so to speak, *generated*, as the chemist generates his gases for purposes of illustration and experiment, or the machinist the motive power, which is to achieve his conquests over blind and soulless matter.

“Just at the present time, and in a neighboring State, the most prodigious efforts are making to produce an overwhelming expression of public opinion, with a view to procure the passage of this law at the next session of the legislature. The original authors of the movement, a small and choice coterie of philanthropists of the howling and foaming sort, have sufficient knowledge of logic to understand that a manifestation, however desirable and essential to the success of a purpose in hand, cannot precede the existence, or the semblance of the existence of the thing which is to be manifested. Now, as not even the sham or shadow of a public opinion on the law in question exists in the state, nor is likely to be produced spontaneously and naturally, and as they are bent upon having an *expression* of public opinion, they are forced to adopt the expedient of generating this opinion by an artificial method, which we shall proceed to describe.

“Nearly simultaneously, announcements of convoking mass or camp meetings in suitable localities all over the state, make their

appearance in the public prints, and in enormous and exciting placards, which inform the reader what splendors and thunders of blinding and stunning eloquence mark the performance. It so happens that the time chosen (accidentally, of course) is that of the prelude to an exciting and hotly contested election. Agreeably to appointment, the rush, the concourse, the struggle for seats, the feats of oratory and jugglery, take place. The dense crowd itself creates more or less excitement, as any one can know who has watched the gathering of some hundreds of persons on the sidewalk of a crowded city, occasioned by the loss of some one's watch key or pocket handkerchief. All eyes are therefore riveted upon the platform where sit a number of lantern-jawed, cadaverous, and Cassius-looking gentlemen, with faces so sharp that one would think they would cut all their acquaintances. The "invocations to the throne of grace" and other preliminaries over, a speaker is announced. Having duly drawn down the corners of his mouth, and rolled up the whites of his eyes, he plunges into *medias res*. You listen in vain for appeals to the cool understanding and sober judgment. He lavishes incontinently into a tirade of sweeping denunciation and coarse abuse of all who dare think differently from himself and his benevolent and highminded confreres on the matter in hand. He stamps, he storms, he calls names, he impugns motives, he insinuates calumnies, he ridicules, and is satisfied with his powers of argument, if he could excite a sardonic grin on the faces of his auditors, or raise a horse-laugh. Casting a glance around upon a sea of unintellectual faces, and calculating largely upon that moral cowardice which would cause many a conscientious dissenter from his views to shrink from the epithet of "rum-sucker" or "whisky dealer," he concludes his discourse by loudly and confidently challenging any of his audience to controvert his positions, or urge a single objection against the adoption of the law.

"Among his listeners, there chances to be an individual of discriminating mind and gentlemanly aspect, but so beautifully verdant as to suppose that the invitation to the interposition of

objection and contrary argument was given in good faith, and with a view to elicit a full and fair exposition of the general opinion and will. Our green friend, little suspecting with what a crew he has to deal, rises to express a modest and calm dissent from much of what he has heard. This gives occasion to a scene somewhat like the following :

“ *Auditor*.—Gentlemen, I am no apologist for intemperance, which I hold to be a loathsome, degrading, and deadly sin; and I would cheerfully unite my voice, my influence, and efforts with yours in support of any enterprise for its prevention or suppression, which I thought would prove of lasting utility and benefit—which I did not believe to be in principle despotic and unjust. But it seemed to me that your Maine Liquor Law is a violation of inalienable private right, contravening not merely the Common Law, which is the palladium of our liberties, but that higher and nobler unwritten law—the law of Nature.

“ *Orator*.—Hold, sir! No man has a right to sell liquid damnation to his neighbor—to render insecure life, property and order in the community—to make universal suffrage a curse, and emptying a Pandora’s box of desolating evils upon society.

“ *Auditor*.—My dear sir, are you not somewhat too free in assuming premises which themselves need to be proved? Is it so absolutely certain that all evils spring from drunkenness? Is not the most shocking and scandalous licentiousness often found to consist with the unblemished reputation of some of the most ardent and loud-mouthed advocates of temperance? Is it not found that, in the majority of cases, what reforms from drunkenness are made among you, are made by appealing from one base passion to another, from beastial sottishness to sordid avarice?—that intemperance is as often the effect, as the cause of vice; as often an expedient to recruit a constitution exhausted by a greedy and excessive voluptuousness, as the incentive to debauchery? That murder is more frequently the effect of an all-grasping cupidity than the maddening cup? That the black-leg, the trifler with domestic peace and virtue, the corrupter of youth, the

usurious oppressor of the poor, the plotter of political sedition and treason, the sapper of the fountain of social fabric, the blasphemers and the atheist are usually patterns of sobriety and abstemiousness? Besides, granting that drunkenness is the root of all evil do you not see that in attempting to supplant the law of conscience by the law of force, you abolish liberty, you make virtue impossible, and establish a moral government just the opposite to the moral government of God over the universe? Are you wiser than the Almighty? Does he not, along with his strict and inflexible law, and the grace to enable us to keep it, place before us both the evil and the good? Does he remove from us all occasions of temptation, of disobedience, of sin? Did he not place the fatal tree in the very midst of the garden?

“*Orator.*—My worthy friend! I have listened to your specious reasoning, but not without the grave suspicion that it is the offspring of something more than conscientious scruple and a disposition to subject our glorious measure to the severe test of logic. I have never known a man defend the cause of the drunkard with such zeal and enthusiasm, who did not himself relish the flavor of “the ardent.” Allow me to inquire, are you not somewhat addicted to the social glass?

“*Auditor.*—By no means. I belong to a great and divinely founded society, which for eighteen centuries has waged successful war upon the empire of sin. It teaches me that drunkenness is a sin which kills the soul; but instead of removing all temptation from my path, and thus making the successful conflict with sin, which is the highest ground of merit, impossible, it gives me the spiritual strength, the moral heroism to resist and triumph over the alluring enemy. It has a remedy, not for one vice alone—it confines not its warnings, its solicitude and vigilance to the suppression of one sin, in such a way as by inducing a compliance with its demands in this one single respect, a wide door shall be opened for the ingress of every other offence against God and man. It strikes at the root of all evil and—

“*Orator.*—Enough! This explains it all! Fellow citizens! you

have given ear longer than you ought, to the dangerous sophistries of an emissary of the Pope of Rome. This man, smooth and oily as is his speech, captivating and insinuating as is his address, is but the insidious propagator of principles which are inimical to the peace, the happiness, the virtue and liberty of mankind. Believe him not; for the religion he professes teaches him that the sacrifice of truth is a merit, when it is made on behalf of Popery. Behold him in his true character, as a Jesuit in disguise among us, and frown him down.

"Our excellent friend rises to protest, but he is assailed by a storm of hisses and hootings that render his attempts at reply but a dumb show.

"The meeting disperses; and a committee of persons perform the circuit of the district, calling upon every voter, to obtain from him a solemn obligation not to vote for any candidate, for the approaching Legislature, of whichever party, who shall not distinctly pledge himself to sustain the proposed measure. The voters are well-to-do farmers, industrious mechanics, thriving tradesmen, some of whom were present as unconcerned spectators at the grand demonstration of yesterday, and some who troubled their heads very little about it, or the cause it espoused. But a feeling has been excited; the phariseism of the district, of little commercial importance indeed, but formidable for its wealth and social influence, has lifted up its crest, and protruded its forked tongue; and now it is dangerous to hesitate or demur. No man who has custom to lose, or position to forfeit or gain—no man who would be injured in his business or social standing by the cry of "mad dog," dares for his soul refuse his pledge and his signature. And after a few days' diligence, the committee return to their constituents, with the cheering news that nine out of ten in the district had declared unequivocally for the Maine Liquor Law.

"Such is the process of generating public opinion in our country; and public opinion be it remembered is the Protestant Rule of Faith. It is the idol and divinity before which the Prot-

estant world bow down in slavish and craven adoration, and to it they shout, "Great is the Diana of the Ephesians!" If public opinion on any point of morals happens to be right, the Protestant world, on that special question, are right too; but if the same opinion be brought to sanction the most abominable vices, the worst moral evils, up rise its multitudinous slaves, and "call darkness light and light darkness." Hence it comes that, with the Protestant world, opinions and practices which are right in one age, become wrong in another; and not the moving sands or the restless waves are more fickle and inconstant than the principles of its moral code. Public opinion is the only lawgiver, the only arbiter and umpire, to which the gentile world defers.

"The Catholics, too, have their public opinion; but, unlike that overawing despotism of the few over the many which we have discribed, theirs is the *public opinion of Heaven!* and pure and holy judgments of saints and angels, and the mind of that Everlasting and inerrible Church, which derives its light and purity from the Eternal Splendor of the Father. No wonder, then, that Catholics, who listen to the voice of the Church, should not be swayed to and fro by the fluctuations of earthly opinion; that they should rise superior to the miserable slavery which binds the Protestant many to the fleeting and shifting judgments of the tyrant few, who dictate the moral law to the masses; that they should be ever robed in mail of proof against the innovations of the day, whether in politics, morals or religion; and that even the humblest and most unlettered child of the Church possess an instinctive insight into the deceitfulness and wickedness of the plausible and fashionable humbugs, which delude and enslave the most polished, acute, and intellectually supercilious, who sacrifice to the shrine of modern Heathenism."

CATHOLIC EDUCATION IN ILLINOIS.—THE BEGINNING OF THE END.

“While the thoughts and efforts of our fellow-citizens throughout the country—and nowhere more zealously and effectually than in the neighboring diocese of Michigan—are occupied with the momentous subject of Catholic education, and while they are protesting in the face of the brow-beating and menaces of the mob, and the gross misrepresentations and obloquy of infidels and seducers, against the injustice of the State school taxation, it will not be deemed impertinent in us, we trust, to pen a short editorial homily on the subject of education, for the benefit of our readers and fellow-Catholics in the Prairie Diocese. It is a question which concerns us, and our children, and our children’s children, no less immediately and vitally than it does our brethren in the same faith and hope elsewhere; it is one which must before long come up among us for discussion, and if need be peaceful action in vindication of our rights; and provided that action be calm, deliberate, intelligent, resolute and in the fear of God, it cannot, we are persuaded, take place too soon for the interests of religion, the welfare of the coming generation, and the promotion of clear and equal justice in the commonwealth.

“But there is a question preliminary to, and to some extent independent of that of the fair distribution of the proceeds of the school fund, or the abolition of that fund, which we fear is not yet practically settled among ourselves. Or rather there are two questions of parental responsibility and duty, the general settlement of which should in our opinion be antecedent to, as in fact it has in all cases that have as yet arisen, actually preceded any concerted movement against the State school system. Parents must first come to feel the danger of the godless schools so profoundly as to forego with alacrity all the apparent advantages they afford, and to dream no more of consigning their offspring to these nurseries of heathenism, vice, and crime, than they would of casting their children into some Ganges, or beneath some car of Juggernaut, or immolating them to some grim and bloody

Moloch, or making them over soul and body, for time and eternity, to the devil. And next, and as the proper consequence of this right Catholic feeling, they must feel it a duty paramount to every other parental obligation, to provide a sound and adequate Catholic education for their offspring; an education which shall principally respect faith and morals, but which at the same time shall fit its subjects for intellectual contact with their fellow-men in the sphere of life they may be called to occupy. They must feel that not more clamorously and imperiously does the voice of nature proclaim to parents the duty of providing for the physical sustenance of their children, than do all the higher spiritual instincts of Christianity, and all the laws and ordinances of God and the Church, demand that they be educated morally, religiously, for God their last end, and for a final inheritance among the holy in heaven.

“We may return some future time to the discussion of this latter point of our subject; but at present we have to do with the question whether a Catholic parent can permit his child to receive the State school instruction without becoming accessory to, if not the very principal in spiritual murder. It may be that there are Catholics—we fear there are, here and elsewhere—who have not settled this question satisfactorily to themselves; or who, carried away by a miserable parental ambition that would sooner expose children to the most certain loss of faith, than sacrifice one iota of their earthly prospects, are balancing the chances of a respectable estate for their offspring in future life, against the probabilities of unending misery beyond the grave. If these remarks should arrest the attention of any such, we beg that those of the former class will take the proper steps to come to a decision in the premises by consulting their pastor or some other ecclesiastical authority, and that those of the latter class will cease to call themselves by so ridiculous a misnomer as that of Catholics and Christian parents, and will style themselves, what they really are, heathens, minus all the natural virtues and all the religious instincts which the heathens possess.

“If any Catholic hitherto ignorant of duty in the matter, be desirous to know whether he can with a good conscience patronize infidel schools, he need only say one word to his pastor, and he will be informed that the voice of Peter has been heard again and again and in thunder tones, condemning, denouncing and anathematising the whole scheme of mixed or godless education, and its fautors and abettors. There is no mistake about this. The trumpet of the Vatican gives no uncertain sound, and the Prince of the Apostles speaks with no double, stammering tongue. Peter has spoken; and that voice of solicitude, vigilance, and authority has flown across the loud sounding waves of seas and oceans, and been echoed heartily by the assembled hierarchy of the United States, as well as by the Bishops individually speaking from the pulpit and through the press. Catholic Bishops, pastors, journalists writing with the general approbation of Bishops, have agitated the question from one end of the land to the other, until now there is hardly an excuse for ignorance on the subject. If your son or your daughter is attending a State school, you may be as certain that you are violating your duty as a Catholic parent, and conducing to the everlasting anguish and despair of your child, as if you could take your oath of it! You ought not to be able to rest an instant, to bargain, labor, recreate, eat, drink, sleep with common comfort, until you have removed your child from that proximate occasion of spiritual ruin in which, perhaps ignorantly, perhaps thoughtlessly, you have placed him. Do you wish him to be a reputable, thriving member of society; a comfort and a prop to your old age; an honor to your name; but above all, a Catholic man, and an heir of heaven? Take him away from that school. Perhaps he has been too long there already. Perhaps he has already contracted habits of vice, or infidel principles, which he will carry to his grave, and into the endless world beyond. Take him away. Let him rather never know how to write his name, or spell his way through the plainest paragraph of a newspaper, or perform the simplest calculation, than become the bound and chained slave of Satan, than rise up at the last

dread day of account to curse you in all the unavailing repentance and bitterness of final despair. Take him away, if you do not wish your bed of death to be tormented with the spectre of a soul which God has given you as a sacred trust, surrendered to the great enemy of mankind. Take him away, and let him be a boor, a hewer of wood and drawer of water; let him incur the scorn of an enlightened age; let him be accounted by lettered infidels and heathens only an ignorant Papist, rather than incur the anger of his God and the loss of his soul. Take him away, let what will be the consequence."

CHAPTER VII.

DEPARTURE FOR ROME—INTEREST DISPLAYED BY FATHER QUARTER IN NEW YORK—ARRIVAL IN DUBLIN—ARCHBISHOP CULLEN—VISIT TO BALLYNAHINCH—INCIDENTS OF TRAVEL—ARRIVAL IN PARIS—CORRESPONDENCE—THEY SAIL FROM MARSEILLES—ARRIVAL IN CIVITA VECCHIA—ROME—FIRST INTERVIEW WITH CARDINAL FRANSONI—McMULLEN'S CASE PRESENTED TO THE COUNCIL OF THE PROPAGANDA—CASE REJECTED—JOHN McMULLEN'S WORDS—CARDINAL FRANSONI RECEIVES BOTH STUDENTS INTO THE PROPAGANDA.

On the 18th day of August, 1853, John McMullen and James McGovern started from Chicago on their long trip to Rome. The voyage in those days was considered a very important undertaking, and no pains were spared by the two pilgrims' friends to make their departure pleasant. In speaking of his farewell to his home, John McMullen said to his young companion, "when the day of our departure arrived, I was afraid to meet my mother for the last farewell; in the morning I had asked and received her blessing, so I called out good-bye mother and all, then I ran out and jumped into the wagon." This was characteristic of him for there was nothing he disliked more than to show feelings of emotion, yet he was always pleased to see them in others. Leav-

ing home on the date stated, the young Chicagoans went by railroad to Detroit, thence by steamer to Dunkirk, and from there to New York by railroad. Arriving in the latter city, they went to Father Quarter's residence on 84th street. The good priest had removed to New York soon after the appointment of Bishop Van de Velde to the See of Chicago.

Father Quarter expressed great joy on the arrival of his "two boys" who were on their way to Rome, and his solicitude for their departure on their ocean trip caused him much anxiety. Everything was submitted to his advice. A long sea voyage had been recommended by the physicians to young McMullen, on account of a serious inflammation of his eyes, and although both had been supplied with abundant means by their parents to take first-class passage, Father Quarter decidedly recommended a steerage passage, "about as good as the first-class," and as one that would make them think of the hardships their parents had to put up with when they came to America, adding "it will be only twenty dollars apiece for a steerage ticket and both of you are young."

This advice suited John McMullen's ideas of economy. Berths were engaged in the steerage of the ship *Constellation*, and, after bidding friends farewell, they sailed from New York, on the 3rd day of September, 1853. Father Quarter accompanied them aboard the ship, and when parting from them, with tears in his eyes said: "Come to me on your return and you will find a welcome. I will pray that God may permit me to live to see you both priests." His prayers were heard.

The voyage was devoid of any noteworthy incidents. No sooner, however, was it known among the Catholic passengers that there was a young theologian on board, than much pleasure was manifested, and the young ecclesiastic was regarded with special reverence by those who were returning to their homes in Ireland. Every morning he called the steerage passengers around him and read prayers. One Sunday he preached

"a great sermon," they said, and when a fierce storm arose, as he never suffered from seasickness, he was constantly occupied in going from one berth to another with nourishing food and comforting words. The passage occupied nineteen days, the 'Constellation' arriving in Liverpool on the 22nd day of September, 1853. The Chicago passengers left by steamer on the evening of that day and arrived in Dublin the following morning, Sunday, the 23rd day of September. They took with them from their superiors of St. Mary of the Lake, letters of introduction to Archbishop Cullen, to the superiors of Maynooth College and many others. These letters were duly presented by John McMullen, and every attention was shown to the young travelers.

Archbishop Cullen took special charge of them, giving them a strict outline of the methods of travel through England and France, to Rome.

Before their departure from Ireland, as it was necessary that their Baptismal certificates should accompany them, a short trip was taken to Ballynahinch, the birth place of John McMullen, to obtain the record, which was found to be in the register of the Parish Church. No small excitement was aroused in that place when the news of the arrival of a son of James McMullen from America, on his way to Rome to become a priest, was spread among the people of the neighborhood. The letters brought over were distributed, questions about friends in America were answered as far as possible and the greatest wonder was expressed at the progress of the Catholic Church in the far West, when it was seen that students were leaving the seats of learning there, for Rome, to study for the priesthood. The venerable parish priest Father Sharky at first looked with some suspicion on the two travelers and he catechised them closely; but soon all doubt was removed and he treated them in a most hospitable manner. The record of John McMullen's baptism was not found to be correctly stated in the parish registry, but Father Sharky promised to lose no time in looking the matter up and making out a certificate. This was sent to Rome sometime afterwards and the

letter accompanying it was always treasured with the greatest reverence by its recipient, and on this account it is here added :

“ BALLYNAHINCH, April 18, 1855.

“ Dear Mr. McMullen : I send you a certificate of your baptism on the other leaf of this note, having delayed in order to make suitable inquiries respecting your exact age from your friends here as there is no register of your baptism that I could find in Mr. Palin’s hand-writing. I am glad to find you are engaged in successfully prosecuting your studies at the fountain-head of Catholicity, where I trust you may drink in large draughts of the heaven-born waters of doctrine and holiness which so copiously stream from the fountain of our Savior in his earthly Capital. These are the waters mentioned by our Lord to the Samaritan woman of which “ Whosoever drinks sufficiently will not thirst forever.” Your friends are all well and send regards to you and are glad to hear of your welfare. They trust for a visit on your return home.

Wishing you health and prosperity, I remain,

Very Truly Yours,

D. SHARKY, P. P.”

From Ballynahinch the travelers returned to Dublin, where calling again on Archbishop Cullen they received letters to Cardinal Fransoni and Dr. Kirby, the rector of the Irish College in Rome, which were given with special reference to the possibility of John McMullen being refused admission to the Propaganda. Archbishop Cullen was deeply impressed with the fine traits of character he had noticed in the young ecclesiastic. On his first visit to Rome in the year 1854, at the time of the definition of the Immaculate Conception, when visiting the Propaganda College, which was the Archbishop’s Alma Mater, he asked for John McMullen and was greatly pleased on seeing his young friend enrolled among the students of the Urban College.

The trip through England was brief and uneventful. Archbishop-

op Cullen had urged the young travelers to hasten without delay to their destination, so as to be in time for the opening of the scholastic year, which takes place in Rome always about the first of November. They reached Paris, October 5, where they remained three days. The journey from Dover to Paris, however, was not without an amusing, but to the young travelers an apparently serious incident. Arriving at Calais their passports were submitted to the usual scrutiny, and more than ordinary caution was exercised in their regard. They were surrounded by guards and escorted to a private room where they were thoroughly searched. John McMullen had an old double barrelled pistol, given to him by his brother when he left Chicago, which had been loaded ready for any emergency. It had been placed in his trunk and was not disturbed until when leaving Dublin, he put it in his coat-pocket.

It was found there by the French officials in Calais and there was no end to the excitement; he was not only put under arrest, but his young companion was placed under the closest surveillance. John McMullen was greatly alarmed at this, and his imperfect knowledge of the French language helped to increase his fears. At last he demanded, as well as he could, the presence of an interpreter, who soon appeared, in the person of a good French priest, a fellow passenger from Dover to Calais, who was able to explain matters to the authorities, so that the two suspects were released, but without the pistol. The cause of this commotion was a dispatch, received at Paris from the London police authorities, saying that an attempt was to be made by conspirators from England on the life of Napoleon III. and the French officials at every point were directed to watch for a young man and a boy who were implicated in the plot.

The two travelers remained in Paris a few days for the purpose of distributing many letters and articles committed to them. They visited the Irish College, where they were hospitably entertained by the superiors and professors and they had the honor of receiving the blessing of the great Archbishop

of Tuam, Dr. McHale. While in Paris, John McMullen had a severe attack of illness. The one trouble of his mind was, that it might prove so serious as to prevent his seasonable arrival in Rome. His recovery, however, was so rapid as to be almost a miracle, and he felt deeply grateful to the Blessed Virgin, on whom he again called in a most fervent manner for his immediate restoration to health.

They left Paris by railway to Chalons on the Saone, thence by steam packet to Avignon, from which city they again traveled by railroad to Marseilles. John McMullen often related how his good luck smiled on him when in Chalons. They arrived in that city on a Sunday morning. While waiting for the boat to start he took a stroll to see what he could of that historic city. When he neared his hotel he stopped to have his boots blacked, which, when finished, he found that he had no change smaller than a gold piece. He tried to explain matters, but the bootblack stormed and fumed in choice Chalons French. A police officer was called, who, by signs, politely requested the young American to search more closely or to go with him to the prefecture; at this moment John McMullen thought of a United States dime, which he had carefully put away for a souvenir, which he handed over and though accepted reluctantly, relieved him from a very embarrassing situation. Another incident, deserving more than passing notice occurred this same Sunday morning. He and his young companion went to hear Mass in the nearest Church. Unaware of the custom of paying for the use of a chair and kneeling stool, each took possession of one and they had taken good places before the altar, when the collector approached and asked for the requisite dues, no heed was paid to this personage until, by many gesticulations, they were made to understand that they could not occupy the chairs without paying for their use, this was done by making exchange of a gold piece. The incident left a lasting impression on young McMullen's mind, inasmuch, that in the exercise of his priestly career he always showed a strong aversion to money changing within the precincts of the

house of God, and he frequently referred to his Chalons experience as the cause.

In a letter to a friend in Chicago, John McMullen gives an amusing description of the trip from Chalons on the Saone to the river Rhone, and down that river to Avignon. "We took passage," he writes, "on a long, narrow, side-wheel, black painted steam-packet, all were deck passengers, and they crowded the one deck from stem to stern, we had to furnish our eatables. We had English and American tourists carefully reading Murray's guide-book, French officers and soldiers on their way to the Crimea, turbaned turks, traveling Jew merchants with their packs, and such a jabbering of languages was kept up, that I for the first time realized the confusion at the tower of Babel. When the boat would reach a stopping place, there was the wildest tumult; passengers were coming and going, reckless of one another's safety of limbs, or a tumble from the gang plank into the river, and every landing place was lined with women in their quaint costumes holding long poles, at the end of which was attached a small basket containing fruit, each one begging us with a screaming voice to buy their kind of fruit, as the choicest—the scene was indescribable. We passed Vienne, where there is a tower on the river bank, from which, tradition says, "Pontius Pilate hurled himself into the raging, whirling Rhone. We stopped at Lyons for a short time, and then swept on down by overhanging cliffs, vineyards and olive groves, ruins of old castles and watch towers; we saw the snow-clad peaks of Mount Blanc to the left, and arrived finally by night at Avignon, where we took the train for Marseilles, both glad that this part of our trip was over, though it was very interesting."

Travelers to Rome at this day have no such experiences to relate. At Marseilles passage was taken on a French steamer to Civita Vecchia, the seaport town of the Pontifical States, which was reached only at noon on the 14th day of October, as a furious storm on the Mediterranean had compelled the officers of the steamer to seek shelter in the friendly port of the Island of Elba.

From Civita Vecchia the two travelers started by diligence for the Eternal city. It was a bright moonlight night, as the conveyance rolled along the road by the shores of the Adriatic Sea towards Rome. The soul of John McMullen was filled with joy, when towards the morning of the 15th of October, 1853, he saw the great dome of St. Peter's Church hovering like a vision in the air and seeming as he exclaimed "to touch the azure skies of Italy."

"At last we are in Rome," were the first words he uttered as soon as they entered the city. After a short rest at the hotel of the Minerva, he started with his young companion to the Church of St. Mary of the Minerva to hear Mass in thanksgiving for their safe arrival in the Eternal city. The two Chicago students, without any further delay, went to the Propaganda College to present their letters to his Eminence Cardinal Fransoni, prefect of the Sacred Congregation of the Propaganda. On their way John McMullen would exclaim: "We are in the city of Saints! we are walking the streets trod by saintly men and women for centuries! we are in the city of martyrs!" He felt an impulse to enter every Church they passed. Cardinal Fransoni received the young Americans with open hearted kindness, he perused their letters and then said, "I gave permission to Bishop Van de Velde to send only one student, and he sends two, I cannot receive you both; you can remain, however, in the College until I present the case to the Council of the Propaganda, which will meet in a few days, and if one only is to be admitted, it will be the younger of you." On the following day, the 16th of October, 1853, they entered the Propaganda, to await the decision of the Council, and as events will show, to remain. John McMullen's first visit to the multitude of attractions in Rome was to St. Peter's. In a letter to his uncle, James Fitzsimmons, he stated what were his first impressions. "I was disappointed at first on arriving at St. Peter's Church," he writes. "Is this St. Peter's?" "I said to my friend, Rev. Mr. Ryan, a student of the Propaganda, from Charleston, S. C., who accompanied me. I said this as we stood in the large

vestibule at one end of which there was an equestrian statue, representing Constantine the Great, pointing to a sign in the heavens, and at the other an entrance into the Vatican palace; "we are not yet in the Church my friend," said Mr. Ryan, who then lifted a heavy matted door cover and we entered; I was bewildered, oppressed—a feeling of awe crept over me. I gazed speechless all around. There was an immense space before me, a misty light and flitting shadows, away ahead I saw glimmering bits of flame; I heard the deep-toned chant of the divine offices coming from hidden recesses, and I stood as if in a trance, when Mr. Ryan touched me on the shoulder and smilingly said, come, let us go on; it will take many visits to realize the grandeur of St. Peter's. ' "We walked up the main nave of this gigantic work of religious enthusiasm on a floor of the richest variety of marbles, smooth as glass, passing Chapels, which are in themselves as large as Cathedral Churches in other lands, until we came to the Confessional where the relics of the Princes of the Apostles are kept in a sacred enclosure. My companion pointed above and the immense dome opened upward, wonderful in proportion and magnitude. I was lost in this immensity. After kneeling at the Confessional for a short time in prayer we took a rapid stroll through the majestic structure; I would have stayed, but my guide hastened me on until we again reached the door. The next day we visited the Coliseum; I was very anxious to see it after the visit to St. Peters, and Mr. Ryan very kindly brought me to this ruin of paganism; it lay silent, in decay and death. It is a great oval-formed structure and when in its complete state was one hundred and fifty feet high. The foundation of the Coliseum is yet undiscovered, what it must be, upholding such an immense pile of stone, is beyond comprehension. The words came to my mind as I stood within this great Amphitheater, those words so often quoted, "While stands the Coliseum, Rome shall stand, when falls the Coliseum, Rome falls, when Rome falls the world falls." Near the Coliseum are the stone triumphal arches of Vespasian and Titus, and all

around are the ruins of Ancient Rome, broken columns, ragged walls, marble entablatures, crumbling away." In a letter to Father Quarter, written in those days of anxious expectancy, after conveying the pleasant intelligence of the safe arrival of the two Chicagoans in Rome, John McMullen makes mention of a visit to the Basilicas of St. John Lateran, and St. Mary Major, "I am surprised at the grandeur of those churches," he says, "these evidences of great Catholic faith; it will be a long time before we shall see their equals, in an architectural sense, in the United States."

Little did he think that scarcely a quarter of a century would elapse before he would see magnificent temples erected in honor of the living God all over his adopted country, and in that city which was to be the scene of his future labors in the priesthood. He closed this letter to Father Quarter with a description of his first sight of the Pope, the saintly Pius the Ninth of blessed memory. "I am restless, notwithstanding the words of hope held out to me by the Rev. Mr. Ryan, who enjoys the warm friendship of Cardinal Franson. Yesterday, at my request, we made another visit to St. Peter's. I was anxious to see more of this wonderful Church. While walking along the Piazza to the great entrance, we observed quite a commotion all around, people were hastening to the opposite side, exclaiming: "*il Papa, il Papa.*" "Come with me," said Mr. Ryan, "it is the Pope," and we hurried over with the rest. Presently I noticed a carriage, drawn by four black horses and surrounded by an escort, coming around St. Peter's. All reverently knelt on its approach; as it went by I looked up and for the first time beheld the memorable features of his Holiness Pope Pius IX. He turned towards us, and smilingly bestowed upon us his blessing. All this occurred in a few moments, the carriage sped onward and I continued kneeling, looking after it until Mr. Ryan said, "Well, get up, you have seen the Holy Father. I was overjoyed, and now felt that if I had to return home, one of my loftiest desires was fulfilled, and I had tasted the greatest happiness of a visit to Rome."

One afternoon John McMullen visited with his young com-

panion the shrine of the Blessed Virgin in the Church of St. Andrea delle Fratte, where the celebrated apparition to Ratisbonne, the Jewish convert, took place.

He prayed long and fervently and on his way back to the College he quietly remarked, "I have asked the Blessed Virgin to obtain the favor of being admitted into the Propaganda and I feel confident that she will hear my prayer." The Council alluded to by Cardinal Fransoni was held during the week following the arrival of the Chicago students, and their case taken into consideration. Serious objection was always made by the Propaganda to establish a precedent, which might open a series in the future, and which would violate the rules handed down and observed for ages. When, therefore, the case—that both students from the Chicago Diocese be admitted—was brought before the Council, it found no supporters, excepting the Cardinal, who not only held Bishop Van de Velde in the greatest esteem, but had taken a personal interest in the Americans, who had come such a long distance to Rome; he, however, was overruled. It was decided that the younger Chicagoan be admitted and the elder enter some other College in Rome. A few hours afterwards the Cardinal sent for John McMullen, who came accompanied by his young companion, and explained the nature of the case that it had not been favorably considered. He advised him to remain in Rome and go to some Roman Seminary, while the boy would be received into the Propaganda. "No!" said John McMullen, with deep emotion, "Bishop Van de Velde sent me to the Propaganda and if I cannot become a student I will go home; moreover, as the Bishop and his parents put James McGovern under my care with the charge never to leave him, both of us will return to America. We ask your farewell blessing." "No! no!" exclaimed the Cardinal, with great warmth, "This will never do," and placing each hand on their heads, as they knelt before him, "My children," he said, "you shall not return in this way, you will not be separated. Go to the rector," then the saintly Philip Tancioni, "tell him that I receive you both in the Propaganda on my own responsibility,

and I will answer for the consequences." The noble, honest expression of feeling shown by John McMullen captivated the good Cardinal's heart, and he spoke of it as a trait of character rarely seen by him in one so young. The prayer of John McMullen had been heard and answered.

CHAPTER VIII.

THE PROPAGANDA COLLEGE — ITS RULES — INCIDENTS OF STUDENT LIFE — SPIRITUAL RETREAT AT SANT' EUSEBIO — THE DISCOVERY OF THE CHURCH AND CATACOMBS OF ST. ALEXANDER — POPE PIUS IX. GIVES AN AUDIENCE TO THE PROPAGANDA STUDENTS IN THE MONASTERY OF ST. AGNES — THE ACCIDENT.

The College of the Propaganda was founded by Pope Urban VIII., as an institution for the education of youths brought from countries where the Oriental liturgies of the Church were observed so that imbued with the spirit of Rome, on their return to their respective countries, they would help to remove those prejudices which for centuries had existed among the schismatic Churches against the Latin rite. After a lapse of over two centuries, when missionaries were scattered over the world, the Propaganda concluded to spread the same spirit in all the dioceses of the Church under its immediate jurisdiction — a spirit taken from the fountain head — and thus keep up a close union with the Holy See and meet the developments of the age. Candidates for the priesthood, therefore, were admitted from other countries. Among the ranks of the students in the Propaganda College, were found enrolled, not alone the Syrian, the Greek, the Copt, the Abyssinian, the Armenian, the Ruthenian, the Sclavonian, the negro from the Soudan, and other parts of Africa, but there were students of every nationality in Europe, some studying for foreign missions, from North and South America, from China and the South Sea Islands, all living under the same rule, speaking

Latin as the language of the school and Italian for common intercourse, attending the same classes, and dispersing year after year to their missions to engage in the work of God's Church on earth.

The entire expense of supporting the College and furnishing everything free to the students, was derived from revenues received through legacies left by Popes, Cardinals and the Catholic nobility of Italy, France, and other European nations. The Bishops of dioceses in missionary countries, whenever they visited Rome, made application for the admission of students from their respective dioceses; but as the revenue could give support only to a limited number, the greatest care was exercised by the superiors of the Propaganda in admitting more than one student from a diocese. The admission of John McMullen, who soon after his arrival in Rome learned these facts, was considered a great exception, nor did he in the least treat the matter with indifference. He first went to St. Andrea delle Fratte, and, kneeling before the same altar of the Blessed Virgin, he fervently thanked her for the great favor granted him; he then wrote to Bishop Van de Velde the joyful news of his success, and in a few days was dressed in the garb of a Propaganda student.

Once in the ranks of the College of Propaganda, he was never for an instant other than a Propagandist at heart and in observance of rule. He applied himself without delay to comprehend and carry out the rules of the College and the wishes of his superiors. Although, he had studied his first year of theology at St. Mary of the Lake, it was no sooner intimated to him, that it would be wise to review his logic, metaphysics and ethics, than he was eager to do so. A grand future spread itself before the eyes of his imagination, and his one idea was to fit himself thoroughly for his place in that New World, which he saw opening up such glorious prospects for the Church, while the innate resources of his vigorous mind and loyal heart were developed under influences so singularly congenial to his disposition and aspirations. Manly in his bearing, even as a boy, as a young man, all the chivalry of his nature was enlisted on the side of authority, exercised in a noble

and generous spirit. This he found room for in the College of the Propaganda. He displayed perfect submission to his superiors, and though sometimes, the deep earnestness of his character and apparently careless indifference to minor details of ordinary routine, would draw the correcting attention of the prefect of his camerata or of an intimate companion, still there was in him such freshness of originality, and charm of personal intercourse, that they appreciated him at his full value, and treated him with marked consideration and esteem. "The law of universal brotherhood," he often said, "is truly carried out in our college;" moreover, the manifestation of a just confidence in the young student, rather than a petty surveillance, was in force in the Propaganda and it tallied with his sense of honor. His respect for rules was not only sincere, but founded on a basis both moral and intellectual. He would say to his young friend James—who had started his course of studies from the beginning—when they met to talk of home, or exchange letters received from friends in Chicago, "That the value of a rule is intrinsic, having been made to meet some necessity, it finds its cause in the law of God; besides this, the mere observance of it is both salutary and ennobling."

This sentiment of veneration for a rule in itself, and this exalted motive in its observance, imparted a dignity to his deportment as a student, which was not overlooked by his superiors, who regarded him as fearless, outspoken and honest. They saw the great principle sending out rays on that sunny side of honor, called chivalry, which, as time went on, became one of the notable features of his character, and it was united to that brilliancy of mind, which is a sure indication of indubitable worth to a College superior. An instance of his honest fidelity to the rules of the College occurred during his first summer vacation, at Montalto, the Villa of the Propaganda College. The students were passing through a vineyard; the vines were loaded with luscious fruit. It was a strict rule that no student should lay a finger on the grapes; the prefect who accompanied the students on this occasion, preceded them instead of following after; he put each student on

his honor to obey the rules. There was one who lagged behind and who would every now and then stretch for a bunch of grapes; at last John McMullen could stand it no longer, and forthwith opened his mind to the offender against honor, "Look you he said, have you no shame in breaking a rule? Still more when you see that we are treated as gentlemen there, is the prefect marching at our head instead of dogging our heels." The rebuke was not well received and when there was an insinuation thrown out, that he could report if he choose, his indignant reply was: "I will not report you, but I will thrash you." Another case in which his fearless physical prowess was put forward to win his cause, was for a time that of a Swiss student, upon whom some of the class were venting their love for practical jokes. He noticed that among other pranks, the bed of the student from Friburg was for several nights giving way under him. John McMullen watched the poor Swiss, saw with what patience, with what resignation he bore the petty persecution of boyish spirits and one night his mind was fully made up to act in defense of his companion. The first movement on the part of the tormentors was met, not by the submissiveness of the meek Swiss, but by the iron hand of the young Irish American, who gave further assurance, that if they would not cease their frolics then and there they would receive the reward of their thoughtless cruelty. From this time, he constituted himself the bodyguard of his Swiss class mate, whose pious subordination to rules and whose physical weakness had appealed so powerfully to the sympathies of his protector.

In a college like the Propaganda, such incidents are always known sooner or later and the threats of physical chastisement made by young McMullen were really against the rules, to such a degree, that he could have been expelled from the institution; but the occasions were so marked by heroic principle, by a chivalrous valor which put utterly out of mind all consequences to himself, that no notice was ever taken of them; while a knowledge of the facts was quietly laid up in the retentive memories of those

who measured men by something better than the simple letter of the law.

After one year of review of his philosophical studies John McMullen returned to his theological course. As soon as he entered theology, he gave a part of his spare time to the reading of the Holy Scriptures. To his imaginative mind, it was the unravelling of the story of man, from the creation to the day of judgment, as one sees it sculptured on the pilasters of the Orvieto Cathedral, while the imagery of the Bible and the sublime expressions of the inspired writers were to him a veritable school of eloquence. In the third year of his theological course, he remarked one day to his young friend, whom he met in the corridors of the College, "Well, I have finished my second reading of the Bible and I am going to begin again, it is to me, he said, a manna, a dew from Heaven." When in after years a priest, deeply immersed in the many responsibilities which occupied his time, he frequently said, that he never regretted those hours spent in reading the Holy Scriptures in which he had learned the love of God towards mankind; he found in them, he said, also a spring from whence he discovered how to draw the pure waters of eternal love to distribute to thirsty souls.

During the second year of his theological studies, he with the other students of his class, went through a course of spiritual exercises at Sant' Eusebio, the house of retreat under the charge of the Fathers of the Society of Jesus. During that holy time he felt a strong impulse to join the followers of St. Ignatius, and consecrate his life to the service of God in a religious order. He was anxious to renounce all ties, which would have any future influence in preventing him from giving his whole attention to the spirit of his vocation. As the opportunity now offered itself, he laid open his heart to his spiritual adviser among the Fathers of the retreat, who after hearing and carefully balancing the reasons advanced by John McMullen, said: "You have entered the Propaganda to become a missionary, you can and must undergo the same selfdenial and deprivations as we do when you are a

priest of Holy Church, your motives are praiseworthy, but you are needed and will do good in your own home in Chicago, therefore continue and finish where you are." John McMullen often recalled those words and would say, that they settled all doubts in his mind and he was never troubled afterwards.

To fulfil his duty, as perfectly as possible, was the earnest endeavor of his mind and heart. Sometimes he felt a genuine sympathy with himself in this, but he strove to cast aside all conceit and if humiliated in the performance of the work, he took it with satisfied resignation. Two instances of his college life in the Propaganda will go far to prove this. In addition to a prefect, who is placed in charge of a certain number of students, there is an assistant; the honorable duty of this official is to carry drinking water during the summer to the students, distribute brooms to sweep the rooms, accompany students to the shoe or tailoring departments and exercise a general watchfulness over the conduct of his fellows. Though a mark of distinction for faithful observance of rules and good judgment, the office was considered a great burden by students of John McMullen's stamp of character and it was shunned by them. On the return of the students in Nov., 1855, from their summer vacation, when the changes and appointments to office were made by the superiors, John McMullen, unexpectedly to himself, was appointed to be sub-prefect of his division. He felt a spirit of rebellion arising in his heart, he afterwards said, which he quickly repressed, realizing instantly the obligation he was under to his superiors in the Propaganda, and that he must fit himself for his future career in the priesthood, by accepting all kinds of duty placed upon his shoulders. A few days after his appointment, as he was going to his study hall with a bucket of water in one hand and a broom in the other, he happened to meet his young Chicago companion, and good humoredly said: "Well, I have come all the way to Rome, to be a water carrier."

The other time was, when he delivered his first sermon in the Italian language in the large refectory of the college, in the

presence of the superiors and the students. He had not then that perfect mastery of the language which he acquired later. In obedience to the rule that each student in theology shall preach one sermon yearly before the students in the college chapel or refectory, he complied, though he felt that he would make a laughable failure. When his turn came, he went carefully prepared into the pulpit and delivered his sermon with the greatest earnestness. When it was over, he found that the discourse had been listened to with strict attention, and it, as well as his courage and brilliant delivery made a deep impression on his superiors and fellow-students.

In the observance of duty he gave a strict interpretation of his sense of it, in an incident which occurred at this time. After the discovery of the Catacombs and ruins of the Church of Pope St. Alexander I, on an extensive tract of farmland, belonging to the college of the Propaganda, a Chapel was erected in the vicinity, to be used also for the benefit of a large number of herdsmen in that part of the Roman Campagna. Three students, one a priest, were sent out every Sunday to hold divine service and instruct those poor peasants.

This class of people were very indolent in attending Mass; they would assemble in groups, chattering and laughing or lounging around the Chapel, never even giving any heed to the explanation of the Gospel, which took place before Mass. This conduct was most annoying to the students, yet they were timid in making any remarks about such wilful indifference. John McMullen promptly settled matters on his second visit. When it was his Sunday to preach, he told his companions to go into the Chapel and make everything ready; then he went out into the roadway and fields and ordered all, men, women and children, to go over to the Chapel to Mass, and where any of them showed reluctance he used physical arguments. They were all unaccustomed to that kind of persuasion, and outran each other to the Chapel, where they listened attentively to a sound instruction on the

necessity of assisting devoutly at the Holy Sacrifice, which was of such good effect, that on every Sunday after at the sound of the little bell, calling them to instruction and Mass, they would hasten to the Chapel without delay.

It was during his college course that the memorable accident occurred at the Church of St. Agnes without the walls, which is commemorated in a fresco on the main walls of the Chapel erected on the spot. In the spring of 1854, a most lively interest had been created among the Roman archaeologists and students of early Church history all over Europe by the discovery of the Catacombs and the ruins of the Church of Pope St. Alexander I, situated on the Via Nomentana, seven miles outside of the walls of Rome.

Pope Alexander I, reigned as Sovereign Pontiff of the Universal Church, from the year of our Lord 109 to that of 119. Many traditions existed in Rome about the existence of a Church dedicated to St. Alexander, and of Catacombs adjoining it, yet no actual trace of them could be found. It may here be stated, as a matter of history, that the discovery was by mere accident. A herder, having missed a cow, went in search of her and finally came to a large pit, at the bottom of which he could see the cow; he called other herders for help and when some of them descended into the pit they saw broken tablets, marble columns and other signs of a buried Church. They reported the matter to the overseer, who brought information to the Propaganda authorities; without delay excavations were made and a rich treasure was found. His Holiness, Pope Pius IX, as soon as he learned of the discovery, caused further excavations and researches to be made, and the parties having the work in charge, were amply rewarded by finding the foundation and floors and a part of the walls of the sanctuary and the main altar of a Basilica, covered with early christian marble tablets, some in well preserved condition.

The great Pontiff's heart was filled with delight on hearing this, and he resolved to go and see this new addition to the history of the early Church. On the 12th of April, 1855, His Holiness visited the new discovery, accompanied by a large

suite of Cardinals and prelates of the Papal household, Archbishops and Bishops of foreign countries who were in Rome making their visits *ad limina apostolorum*, or attending to important questions concerning their respective Dioceses, after the declaration of the Dogma of the Immaculate Conception, Dec. 8, 1854. All were greatly impressed with the marvelous find and expressed their gratification at seeing this early monument of christian faith. On the return to the city, arrangements had been made, that His Holiness should dine in the monastery attached to the Church of St. Agnes. The above mentioned Church dignitaries some of the foreign representatives to the court of Rome, the general-in-chief of the French army of occupancy in Rome, the general of the Austrian troops stationed in Ancona and many distinguished members of the Roman nobility were invited as guests. At the close, a special audience was granted to the superiors and students of the Propaganda College, the Holy Father having signified a desire to meet all the students in a body.

In a spacious hall of the Convent the reception took place. The Pope was seated in a heavy oak high-back chair resting on an elevated platform; the students soon filled the open space left for them, in front of him; on either side were grouped the Cardinals and Church dignitaries, invited guests, members of the Papal household and the Pope's noble guard. Each student was presented to him, the name and nationality given, and His Holiness had a pleasant word for each one. A large basket filled with candies, was at his side. Noticing, finally, the eager eyes of a young student feeding in anticipation on the delicacies, the Holy Father beckoned to the youthful Propagandist to approach, and he was in the act of extending his left hand towards the basket, when a quick, sharp crash was heard in the middle of the floor underneath; it was the great center beam that broke under the heavy weight, a loud cry of over two hundred male voices, like the sudden roar of a whirlwind was heard, then occurred a promiscuous tossing of all into the middle of the room, an entangling of bodies followed by the floor sinking down into a large dark cellar

some twenty feet deep. This was succeeded by a horrible stillness, soon broken by that grand voice of Pius IX, once heard always remembered, exclaiming: "Immaculate Virgin help us!"

By a fortunate circumstance, the floor gave way farthest from His Holiness, so that he fell on top of the struggling human mass. The shrieks and appalling cries of the victims were soon heard. Happily the terror of those moments was brief. In a few minutes the fearful news spread through the Convent, that a terrible accident had occurred to the Holy Father. Throngs of excited people and soldiers rushed along the corridors leading to the place of the disaster, crying: "The Holy Father! the Holy Father! save His Holiness." The situation was quickly understood and soon strong arms broke through the walls of the cellar, which were partly above ground and this was the only manner by which the crushed and bleeding bodies could be reached. The rescuers found the Holy Father unharmed, in a kneeling posture with hands folded in prayer, the large chair covering him and one of the students clasping his pectoral cross. Tenderly they lifted him and carried him through the opening; though they trampled on the bodies of men, who were noted in the Church and the world for sanctity, learning and valorous deeds. The Holy Father was urged to hasten to the Vatican, fearing serious results on account of his age, but he would not move away from the opening in the wall, near which he stood and watched the rescuers, or he went among the wounded as they were brought out and laid on the ground in the Convent garden. As soon as he learned that no one was killed, though many were seriously injured, he descended into the Church of St. Agnes, with all who were able to follow and intoned the *Te Deum* in gratitude to God for the happy deliverance of everyone from a frightful death.

Among the many students who went down, were John McMullen, T. J. Butler and James McGovern. The former was standing on the edge of the floor and he fell in such a manner, that he was on top of his companions, and thus he was able to extricate himself and hasten among the first through the opening

made in the wall. As soon as he recovered a little he returned with the others who escaped, and quickly commenced to remove all within his reach. In the midst of the confusion of groans and cries, dust and darkness, he was heard by several calling, "James! James!" As soon as he located the object of his search, he applied every muscle of his vigorous body to reach him. In this way he saved several of the sufferers from what seemed immediate danger of smothering, as they were not able to remove the mass of bodies over them, or who, bruised, bleeding and choking with dust and plaster, could in no way help themselves. At last the young student was drawn forth with a loud sob of relief by his deliverer. After he got his young friend out into the garden, he returned to the work of helping others, and his labors were only suspended when the call upon his sympathies ceased.

A few days after this catastrophe, which was considered a miraculous escape of one and all from an instantaneous death, a distinguished nobleman called at the Propaganda College and requested to see the student who saved his life, who he learned was from Chicago. He recognized his deliverer at once, and thanked the student McMullen most effusively for what he had done. He offered a good sized purse of gold, which would have been a fortune to the young theologian; but in reply to the expressions of gratitude John McMullen said: "I do not deserve your thanks, much less a reward. I was looking for a young friend of mine, and as your Excellency with others was on top of him, I simply pulled you out to get at him." He then declined to talk any more on the subject.

During his Pontificate, while he enjoyed the freedom of Rome, Pope Pius IX, on the 12th of April made an annual pilgrimage to St. Agnes Church. He celebrated a Mass of thanksgiving, at which the students of the Propaganda assisted, and received the Blessed Eucharist from his hands. On every recurring year until that of his death the Right Rev. Bishop McMullen made the 12th day of April a day of special memory and thanksgiving.

CHAPTER IX.

RIGHT REV. ANTHONY O'REGAN, D.D., BISHOP OF CHICAGO — LETTERS TO HIS STUDENTS IN THE PROPAGANDA — ILLNESS OF JOHN McMULLEN — HIS LETTERS — VISIT OF BISHOP O'REGAN TO ROME — TRIP TO GENZANO — EXAMINATION FOR HOLY ORDERS — ORDINATION — HIS REMARKS — HE TAKES HIS DEGREES IN THEOLOGY — HIS DEPARTURE FROM ROME — AN INCIDENT.

In 1854 the Right Rev. Anthony O'Regan, D.D., was consecrated third Bishop of the Diocese of Chicago to succeed Bishop Van de Velde, who had been transferred to the Diocese of Natchez. As soon as the news arrived in Rome that Bishop O'Regan had taken possession of his See, John McMullen wrote him a letter of congratulation and submission. In this letter he made the statement that he was adopting every means to get subjects for the Diocese from the ranks of the Propaganda students, who were studying in that institution for missionary fields at large. The Bishop made the following reply :

“THE CATHEDRAL, CHICAGO, ILLINOIS,
Feb. 23, 1855.

“My Dear Child in Christ: I have just now received your letter and also one from Mr. Butler. Amidst the troubles that surround me here, it was consoling to receive such a letter. What a pleasure, is it not, to feel that there are devoted souls so mindful of the wants of religion in this diocese. I thank you dear child for your considerate and effectual zeal in favor of Chicago. Will you have the kindness to thank in my name, the excellent young men, who are willing to work here for God's glory ; and the excellent superiors who have favored that holy zeal. If I could only impress on those worthy men the great necessities of this Diocese, I am satisfied that I would more than largely share in their benevolence. I wrote most fully on this subject to the Cardinal Prefect, I hope

my letter reached him. I will, in a few days, have the honor of addressing him a similar letter. I beg of you, my dear child, to persevere and to work, that we may get as many priests as possible from Rome, I depend on their aid. In the whole Church there is not, I believe, a Diocese more in need of them, than Chicago, nor can more likely repay in every form their zeal and piety. I need not describe this to you, who know it, it is the fairest field in all America, yet unhappily, it has been the most neglected. Do then my dear child labor, labor without rest, to get us some holy young priests from Rome. This is the place to make them happy and also to make them worthy of being saints; all that is wanted is a supply of correct holy laborers. At this moment I am in actual want of twenty priests: I want German, French and Irish priests.

I am, my dear child in Christ, Faithfully Yours,

† ANTHONY,

Bishop of Chicago."

Already John McMullen had secured Mr. Butler — the Very Rev. T. J. Butler, D. D. — for the Diocese of Chicago, who was studying for the East India Missions. Bishop O'Regan, in a letter, dated Feb. 25, 1856, writes: "My dear child in Christ, I hope you continue your exertions to get me good priests, on this business you are never to relax your zeal." In the year 1857, the Bishop went to Rome, for the purpose of resigning the heavy responsibilities of his episcopate into the hands of the Holy See. On the 3rd day of March, 1858, after a long deliberation, the resignation was accepted by the Holy Father, and on the following day Bishop O'Regan informed John McMullen of the fact. While in Rome, the Bishop showed the highest regard for his young Theologian. He would have him with himself whenever the rules of the College permitted; he placed every confidence in him. In their conversations, the Bishop frequently described the necessities of the Diocese of Chicago; he spread before the eyes of his enthusiastic listener, the great field open for zealous workers, all which redoubled the

ardor of John McMullen to return home. In writing to a friend in Chicago, among other matters, he said: "I hope to soon be home and at work. The Bishop has gone into a long detail of matters and I am sorry to hear what has transpired, but let us hope for the best. I see no reason why the Church should not keep up with the growth of Chicago. The Bishop speaks in glowing terms of the Catholic people and how well they assisted him in building his palatial residence. My time for receiving Holy Orders is fast approaching, and soon after I will be on my way back to go to work." By the advice of Bishop O'Regan, he collected a theological library, which was for many years his great treasure, his only earthly possession, and which perished in the great Chicago fire of 1871.

In the year 1857 John McMullen's health, on account of his severe studies and the old gunshot wound was again impaired to such an extent, that the college physician warned him to exercise the greatest care, or he would have to leave Rome. He was allowed to take a few weeks vacation at Montalto, the country seat of the Propaganda College to regain his health. During this time he visited every place of interest in the vicinity. He wrote full descriptions of these visits to certain Catholic newspapers published in the United States, but no trace of these letters can be found.

One of his greatest pleasures was the daily walks taken by the students, which secured for them repeated visits to the venerated shrines of the Eternal city—those august monuments of Church history that make the stations as performed in Rome not only highly indulgenced pilgrimages, but eloquent teachers of Christian story. Their influence upon the earnest student is not to be measured by any defined method, for it is as powerful as it is subtle, putting imagination on the side of facts and enlisting intellectual enthusiasm on that of devotion. None of this was lost upon the Propaganda student John McMullen, and scarcely a day passed that he did not visit some object of religious interest or ruin of ancient Rome.

In a letter to a friend he writes: "You complain that I am dilatory in writing, I can assure you that my time for letter-writing is very limited. The routine of college life and my studies along with the short time given for recreation is such, that I have to take from my study hours a few moments to pen only important letters to dear ones at home. You ask for a description of the places of interest in the Eternal city, already I have sent a few letters to the "Celt" which you no doubt have read. The places of interest in this grand old city once Pagan, now Christian, are innumerable. The ruins of Pagan Rome crumbling away for more than two thousand years are melancholy yet outspoken reminders of the past; the old Roman Forum looks desolate, the few broken columns, only one or two standing, are silent witnesses of the former days of Rome's intellectual giants. I was deeply impressed on my first visit to Tusculum at the remark of a companion—"That if Cicero could come back and see his dear Tusculum as it now lies in ruins, he did not doubt but that the great orator would give expression to his feelings in language far more powerful than was ever uttered by him in Tusculum's amphitheatre." I may truly say that I have seen comparatively very little of Rome. She stands at this day a study which would take a long life spent within her walls to feebly encompass, and you know my dear friend that I have no such luck in store."

He wrote to his Uncle James Fitzsimmons:

"VILLA MONTALTO, Sept. 15, 1855.

"Dear Uncle: We are at the country seat of the Propaganda College enjoying two months of vacation. As I have an abundance of time on hand I can give you a little history of myself since my last letters. The Eternal city is a marvel of greatness in its antiquities, in its being the center of religious faith and the home of the Vicar of Christ. There is a constant stream of visitors all the year round, but at stated times the influx is enormous and I have often wondered where room could be found for all the

strangers. At the time of the declaration of the dogma of the Immaculate Conception it was said that there were one hundred thousand foreigners in Rome not counting the large number of Bishops and priests who had come at the call of His Holiness Pope Pius IX. There is an endless course of Holy days and Saints' days in Rome. The Churches are decorated on special occasions with rich tapestries, gorgeous hangings in silks and cloth of gold; in the vestibule and on the street in front of the Churches on feast-days yellow sand is scattered, covered with a profusion of boxwood clippings and laurel leaves. I wrote a long letter to describing the ceremonies attending the proclamation of the dogma of the Immaculate Conception; I also wrote to Father Kinsella about the accident that occurred to us last April, where the life of our Holy Father and those of many Cardinals, Bishops, Priests and students including my own and James McGovern's were imperilled. I see from your letter that you read the description of it in Father Kinsella's letter which he sent to our parents. The summer season is intensely warm, but I am now thoroughly acclimated. Many Chicago people called on me during the year bringing letters of introduction from my kind friends at home. The superiors permitted me to accompany them a few times through Rome; we visited, of course, St. Peter's Church and the great Vatican Palace—the residence of the Popes. The Museum and Library were of special interest to them, as were the great works of the prince of painters, Raphael; we assisted at a service in the Sistine Chapel where our friends saw the great work of Michael Angelo—The last Judgment—and other works of the masters; we visited the Catacombs; they are the underground burial places of the Christians of the three first centuries of the Church, enriched with the relics of early martyrs; in them we saw Chapels with Altars where the priests offered the divine Sacrifice; we saw emblematic pictures on the walls which caused the Chicago pilgrims who were not of the Faith to scan closely and then utter exclamations of surprise at such evident proofs of the truths of Holy Church. One afternoon we walked out on the

Appian way, and I assure you, Chicago people make good pedestrians; we entered the tomb of the Scipios, it consists of recesses cut in the tufa stone. We then went into the Columbaria or burial places for the slaves of the Emperors, out into the Campagna passing on each side temples, and great *thermae* or baths, we came to the celebrated tomb of Cecilia Metella, which looms up over the Campagna a silent unintelligible mass of solid masonry covered with ivy, the growth of centuries. The quaint apparel of the Roman peasantry was very amusing to our Chicago visitors, in truth they compare closely in many ways with the Pottowattomies, who annually camped down on the lake shore at the foot of Harrison Street, when the government agent paid the Indians their yearly stipend in goods and money.

"The mountain air is very invigorating. We have no studies during the vacation period; we are permitted to take long walks and I am fortunately in company with a fine lot of students who take the greatest pleasure in searching out everything of interest in the neighborhood so vividly described in *Fabiola*. We took a trip a few mornings ago to Mt. Cavi, a peak of the Alban Hills, to see the sun rise. The scene was superb; on the mountain top there is a Monastery of Holy Monks—the Passionists, they treated us most hospitably. Twenty miles away lies the Eternal city in the Campagna, the Dome of St. Peters towers over all in the distance, rendering a colossal grandeur to it."

In another letter to a classmate in St. Mary of the Lake, dated Oct. 21, 1855, he writes: "I have a very pleasant vacation. Unusual privileges are granted to our *Camerata* or class; we were allowed to attend the festivities held at *Rocca Priore* in honor of the Archangel St. Michael. The peasantry flocked into the village from the neighboring country and the quaint brilliant hues of the garments of the men as well as the women were beautiful to behold. We attended a country fair held at *Grotta Ferratta*, a small hamlet near the celebrated Monastery of that name, within a mile of our country place, the ludicrous incongruities of the customs of the peasantry were laughable to us Americans, but the

people seemed to enjoy it hugely; a number of American and English tourists took in the fair. The people, poor as they seemingly are, know how to derive the greatest pleasure from their *fetes champetres*, and there was not the least sign of disorder during the day. All the students have had the exquisite, I should say excruciating, treat of a donkey ride to the country seat of the Jesuit Fathers at Genzano. This is a time honored custom in the annals of the vacation days of the Propaganda College. There is no backing out, except the valid excuse of ill health, knowing or not knowing how to bestride the quadruped is a question never allowed to be mooted. On the morning of our trip thirty students in all were up with the lark and equipped for the ride. It was not long before we heard the band of donkeys coming up the driveway leading to the Montalto palace. Such music! if it was inharmonious, it was loud and the hills echoed with the braying refrain; each student picked out the donkey that appeared to suit him, but not without a good deal of contention, so that he who was light of limb was sure to get a racer, while the slow goer would have no choice. I am sorry to write that I took the matter too philosophically, and my choice was a venerable old fellow, who took things, as coolly as I did. Once bestride the donkeys, the students started away helter skelter, the main object being, to reach Genzano twelve miles away. Of course I followed in the rear; by the time some of the students were passing Marino, the first village on our way, I was leaving the vicinity of the Monastery of Grotta Ferratta. The prefect was provided with a horse, and he came back frequently to hurry up the laggards, but there was not much use, we slowly but surely walked, that is my donkey. I do not know whether I took much pleasure in it or not, it is enough for me to say, that I had plenty of time to enjoy the scenery along the route. Well we got to Genzano at last, the kind fathers had prepared a fine lunch for us in the refectory and we spent a few pleasant hours in this delightful retreat. Finally, we got orders to start on the return and every student was soon aboard and on the homeward trip. We got safely back to

Montalto, but I have not got over the shaking up yet. In a few days the students will enter the annual retreat; then we go back to Rome and study. The college course opens on Nov. 5th. I will send some beads and medals to you as soon as I find someone going to Chicago, they will be blessed by his Holiness the Pope."

It was during this time he wrote a summary of the rites and institutions of the Church, the manuscript perished in the great fire of 1871. He had been a close student of christian antiquities, finding as he would say, "A fund of theological lore in the original expressions of the early christians." He studied in them the history of the doctrines and rites of the Church, with the same zeal and earnestness with which he read the Holy scriptures. "I believe," he wrote once to a friend on this matter, "that the voice of the Church is coordinate with that of the Bible, if not superior. The Church as founded by our Lord is the source of religious knowledge, and its doctrines and rites are revelations of the will of God." Bishop O'Regan was an enthusiastic student in these matters, and he in every way stimulated the young theologian to delve deep into the knowledge of history—the History of the Church. "My young friend, the Bishop one day said in the Monastery of St. Isidore, Rome, to his Chicago student, "this branch of your studies is an indispensable key to you in the many parts of ecclesiastical history; you cannot be a good Church historian unless you know well the antiquities of the Christian Church, the knowledge of Greek and Roman classics and antiquities are useful to the classical student, Jewish antiquities are important to the biblical student, Christian antiquities immeasurably contribute to give a broader and clearer light to the history of the Church and her doctrines." Such words had a deep meaning to the young student of Church History, and that he made good use of his opportunities—his lectures in after years as a professor in the Seminary of St. Mary of the Lake and in the pulpit clearly proved.

In the month of May, 1858, John McMullen by order of his

superiors in the Propaganda presented himself at the Vicariate, for the necessary examination, preparatory to the reception of the sacrament of Holy Orders. The celebrated theologian, Father Perrone, S. J., took part in this examination, and he afterwards made special mention of the profound knowledge displayed by theologian McMullen in answering all questions. Such praise from such a source was considered a distinction, as it rarely took place on such occasions. He soon after passed ten days in spiritual exercises at Sant' Eusebio, and on the 18th and 19th of June he received Subdeacon and Deaconship, and on Sunday morning, the 20th of June, 1858, being in the 27th year of his age, he was ordained priest along with six others of his class, by the Most Rev. Archbishop Ligi-Bussi, in this Prelate's private Chapel. The singular fervor which he manifested all through his preparation for Holy Orders was a noticeable fact among his immediate fellow students. He studiously recited the divine office and he gave the closest attention to a clear, precise acquirement of the rubrics of the Mass. His young Chicago friend assisted him on the morning of his ordination. As they walked back to the Propaganda College after the Mass of ordination was over, the now Rev. John McMullen remarked in his simple, earnest, truthful way: "Well, thank God I am at last a priest, but I thought I would feel like quite another person after my ordination, yet I am still the same John McMullen." He then repeated the words of the psalmist: "Thou hast made him a little less than the angels, thou hast crowned him with glory and honor, and hast set him over the work of thy hands." All this gives a glimpse into the interior of this man, so exalted of mind, so true of speech; he looked forward to the grand change from the sphere of common manhood to that noble elevation where he gets the new character of the priest of God. In his ecstasy of anticipation he imagined that the heavenly powers conferred on him would so change his being that humanity would cease, and the divine take full possession. In after years when his words were recalled to his mind, he acknowledged that his exaltation of spirit at the time carried him away from

the realities of the things of life, but he had since then had ample opportunities to learn that his individuality had not changed by his elevation to the priesthood, though the spiritual significance of the honor and power granted, were far better realized. He celebrated his first Mass in the College Chapel, his second in the Chapel of the Blessed Virgin in the Basilica of St. Mary Major, his third on the altar before the miraculous picture in the little Chapel in the Church of St. Andrea delle Fratte, before which picture he offered up the prayer, so anxiously, that he might be received in the Propaganda College. "I wish," he said, "in this way to show my gratitude to God and his Blessed Mother for granting me the desire of my heart and hearing my prayers."

According to a rule of the college that the students as soon as possible after their ordination shall leave for their respective missions, the Rev. Mr. McMullen made his necessary preparations. He was, however, ordered by his superiors to postpone that event until he would undergo an examination and graduate in theology, which they said he well deserved. Bishop O'Regan requested him to take the degrees; the Bishop wrote, when consulted on the matter sometime previous: "Let such an act be in accordance with the wishes of your immediate superiors. When you thus obtain your degrees, they will be more honorable and more satisfactory. Do not suppose that I undervalue those honors, I earnestly wish to see you all return Doctors and worthy of your titles." His professors were unanimous in casting their votes for him and they spoke afterwards in admiration of his examination. The Very Rev. Dr. Smith said: "It is too bad that we could not have McMullen stand a public thesis, he is a great theologian." After receiving from Cardinal Barnabo' the insignia of Doctor of Divinity, Dr. McMullen made no delay in his departure for home. He was presented to the Holy Father by Monsignore Bedini, secretary of the Propaganda; he received the Apostolical Benediction and many blessings for friends at home, and on the 3rd of August, 1858, left Rome for Chicago. His departure from the Propaganda College was accompanied by an incident which

gave room for much comment among the superiors and students of the college. Rev. Dr. McMullen had a most affectionate regard for his superiors. It is a time honored practice to bid each goodbye when leaving the college; such moments have been yearly the most affecting in the annals of that institution. When the time came for him to go to take the diligence for Civita Vecchia, the emotion of his heart was most noticeable, he went first to the Chapel and offered up a short prayer; he then grasped the hand of his young Chicago friend, and without a word to anybody—he was leaving his second home—started in great haste to the piazza of St. Lucca, the diligence station. The rector of the college who was expecting him to come to his room for the last farewell, on hearing of this sudden departure, and understanding the motive, immediately put on his hat and followed his student to the station, where an affectionate parting took place. Dr. McMullen would recall this instance, when he was in charge of students in St. Mary of the Lake, and say: “I wish I had the heart of our dear rector Tancioni.”

CHAPTER X.

REV. DR. McMULLEN'S ARRIVAL IN CHICAGO—HE MEETS BISHOP DUGGAN—HIS LETTER—BISHOP DUGGAN—HIS FIRST MASS IN CHICAGO—HIS FIRST SERMON IN ST. MARY'S—HIS ZEAL—HE FOUNDS THE HOUSE OF THE GOOD SHEPHERD—HE ENCOUNTERS OPPOSITION—AN INCIDENT—REMOVAL OF THE ASYLUM TO THE NORTH SIDE—THE FIRST FRAME BUILDING IS BURNED—HIS CORRESPONDENCE—ACKNOWLEDGED SUCCESS OF THE HOUSE OF THE GOOD SHEPHERD.

On the 27th day of November, 1858, a letter was received in Rome from the Rev. J. McMullen, D. D., announcing the writer's safe arrival in Chicago on the 20th of Oct. the same year. He gave in that letter a short description of his travels through France, England and Ireland; of his warm reception on his return to Ballynahinch, and of his Mass said in the old Parish Church in which he was baptised. “I have no important in-

cidents to relate," he again wrote, "the ocean trip was pleasant and Father Quarter was moved to tears in the happiness of his big heart, when I walked unannounced into his residence at Yorkville. 'The old shanty Church,' as he called it, is replaced by a handsome brick structure. I had the pleasure of meeting our old superiors of St. Mary of the Lake, who are stationed in New York. Home again! I found all well, but what a change in a few years! The city has made such rapid strides in growth since we left, that I felt like coming to a strange place. Immigration is fast peopling the whole Northwest; our families have moved over to the West side. Rev. Dr. Butler gave me a brotherly welcome and the Right Rev. Bishop Duggan, who is doing great work in the cause of Religion in the city and Diocese, invited me to his house and appointed me one of the assistants at the Cathedral." Dr. McMullen received a hearty welcome from his numerous friends on his return to Chicago. He found that the family circle had not been disturbed by serious sickness or death since he left his father's roof.

"You would not know Chicago," he writes in the same letter, "the woods on the North side have disappeared, the sloughs on the West side have been filled up, streets and blocks of residences cover the prairie beyond Bullshead and the city on the South side has reached Bridgeport, everything is business. A bewildering rush marks progress on every side, and it appears that the small city of our youthful days will become the great metropolis of the West."

The Right Rev. James Duggan, D. D., was Administrator of the Diocese. This Prelate was consecrated Bishop of Antigone in *partibus infidelium*, May 3, 1853, to be coadjutor of Archbishop Kenrick of St. Louis. When Bishop O'Regan's resignation was accepted by the Holy See, it was followed by the appointment of the Right Rev. Bishop Duggan to the Administratorship of the Diocese of Chicago. Personal virtues, unspotted purity of life and a remarkable gentleness of character were the leading traits of this truly noble Bishop. A devoted scholar, learned in the

doctrines of Holy Church and an eloquent speaker he was a desirable acquisition in the management of this great Western Diocese. He loved to have around him his priests; he enjoyed their society and admired their varied talents. The administrative hand of such a man was felt as soon as he took charge of his exalted office. Priests and people gave every evidence of renewed confidence and the spirit of the new Bishop electrified the hearts of everyone, so that the visible fruits of Bishop Duggan's immediate action in the government of the Diocese was noticed everywhere. It was not until the insidious disease which so clouded his life, reached his bright intellect, that he was other than a protector of interests, which afterwards excited his opposition, and not only a protector, but a zealous co-laborer with those who advocated them.

In a letter to his young friend in Rome, dated Dec. 10, 1858, the Rev. Dr. McMullen wrote: "The Bishop asked about you.... I was filled with spiritual joy, as I viewed the prospects and encouraging influences presented to me everywhere. The Bishop assisted at my first Mass and he knelt with all to receive the Apostolical benediction; he told me to prepare to preach the Sunday following, so I spent a pretty busy week. I said my first Mass in Chicago in St. Patrick's Church, my second in dear old St. Mary's, on that altar where we learned first to serve Mass, and on the following Sunday, I preached in that pulpit from which Bishop Quarter delivered his last sermon." Dr. McMullen's hearers never forgot the tide of burning eloquence which poured from his lips on that occasion, as if not to be restrained; nor did they fail to predict for him from the result a brilliant future. As a preacher, it may be here stated, that he possessed certain gifts which rendered him always most acceptable to any audience. He sought to accommodate his thoughts to his hearers in an easy flow of language; always earnest, he took as much pains in unfolding the truths of God to a few people in a distant prairie settlement, as he would to the highly cultured audience in a large city.

His activity in the advancement of the interests of every-

thing which would promote the welfare of souls was at once most pronounced. He delivered a course of lectures on the attributes of the Church in St. Mary's Cathedral during the first Lenten season after his arrival; and it was said of him, by his co-assistants in the Cathedral, that he was always first in the confessional and the last to leave it. While in Rome, he had a slight attack of smallpox, which he said was of great advantage to him. With this, as a shield, though no priest failed when called to go into the house of pestilence, he insisted that it was his right to attend all sick calls at the pesthouse, situated on the lake shore opposite the present Archiepiscopal residence. He would answer such calls with the greatest alacrity and remain for hours administering, not alone to the spiritual, but temporal needs of the wretched helpless inmates.

Dr. McMullen with his bundle containing newspapers, periodicals and books, was a familiar and anxiously looked for friend among the prisoners in the jail under the old Courthouse, and his regular visits to the bridewell, caused many unfortunates to recognize their evil ways and become good when they went out again, to battle with the world. But there is one work of charity, second to none, in the great city of Chicago, of which he is the founder—the institution of the Magdalen Asylum. The House of the Good Shepherd, as it is better known, has been of incalculable benefit to a class of unfortunates, who otherwise would find no refuge, no hope of recall from their deplorable condition. Since its foundation, it has gone steadily on and will continue to while the cross on its high towers glitters with the rays of the morning sun.

One day in 1858, he went to his brother James and said: "I need three hundred dollars, will you lend that amount to me? I have not the money on hand, answered his brother, but I can borrow it, what do you want it for and what security can you give? Never mind, was the reply, what I want it for, as to security you can have my word." The brothers understood each other and the amount was soon obtained. With this small beginning,

Dr. McMullen rented and furnished a house on Pierce street, now Boston avenue, on the West side. With the approval of Bishop Duggan, he had written to the Sisters of the Good Shepherd in St. Louis, and three sisters were sent to Chicago. On their arrival he brought them to this rented house, and the first seven women pardoned out of the Bridewell were placed under their charge. Such was the beginning of the large Convent of the Good Shepherd now of such acknowledged merit in Chicago. This great work, however, met with most determined opposition. The neighbors murmured at having such an establishment in their vicinity; they questioned its utility; they denounced the harboring of a depraved class in any institution, and made many other objections. Dr. McMullen paid no heed to such clamors, but made a daily visit to the Pierce street home, if not otherwise engaged. His regular question was: "Well, Sisters, have you and the inmates enough to eat to-day?" One morning he found the pantry empty and the Sisters and Magdalens suffering with hunger. Without delay he started out and went among his Catholic friends; he begged from door to door for food, and on his return he stepped into a grocery and bought a basketful of provisions with money he collected and brought it to the Sisters. "Never mind, Sisters, he said to them encouragingly, your heavenly Father will not let you suffer." "This Institution," he wrote in answer to the opponents of the Magdalen Asylum, "is established as a place of refuge for unfortunate females, who may be disposed to abandon a life of degradation, and also afford protection and support to those, who through poverty or want of parental care, are exposed to the danger of entering upon such a career. There is not on earth an object which calls louder on true Christian benevolence, than the unfortunate female, when the flower of virtue is blighted and the nobility of woman's character is humbled in the dust. Many of these are found too willing to return to the path of rectitude; but who is to offer them a cheering look, an assisting hand? The leper's misery is not to be compared to theirs; the poor are pitied, but there seems to be no commiseration for them,

even the truly good and charitable spurn them from their doors. They dare not tell their tale of sorrow, the city bridewell becomes their occasional lodging; but they go forth with every way to amendment closed against them, to drink the very dregs of the cup of misery, till imprisoned, they die amidst the gloom of interminable woe. It is to prevent, as far as possible, the recurrence of such heartrending scenes, that this Institution is designed and established."

Soon under his fostering care the number of Magdalens increased in the Asylum, so that in 1860, he was compelled to move the Sisters and their charge to the South Side on Franklin street, where he found room for thirty penitents. In the summer of 1859 he took a trip to St. Louis, and to other cities in the States of Illinois and Iowa, making collections whenever the opportunity offered itself. Dr. McMullen on his return to Chicago, well pleased at his success, with Bishop Duggan's approval, purchased the property on the North Side, the present site of the Home of the Good Shepherd, and he began the erection of a commodious frame building. Shortly after his arrival home, the Doctor went to his brother James and handed him a check for two hundred and seventy-two dollars; when asked by his brother, why not two hundred and seventy-five and whose name was on it, he quietly said, "It is just as it was given to me. On a Mississippi steamer I met a young man, not a Catholic, from Massachusetts and in the course of our conversation I told him about the object of my trip and my difficulties, when he drew from his pocket that check, endorsed it and presented it to me; here also is the balance in cash.

The location of the Magdalen Asylum on the North Side was met with murmurs, which turned into threats and one night the hand of the incendiary put the torch to the incompleated frame building. Dr. McMullen was not dismayed at this, he went immediately to work, and had a large brick building erected. In doing so he received the assistance of many citizens, who discountenanced persecution, saw the good to be accomplished,

and admired his unflinching zeal. The building was burned in the great fire of 1871. "The Magdalen Asylum," he wrote eight years after, "was founded in 1858, and these eight years of probation have proved that it did not fall short of the views of its designers, and that it is quite indispensable among the charitable establishments of the city. The situation could be not more eligible. It is easily approached by the class of persons for whom it is intended to provide, while at the same time it is sufficiently retired to facilitate the order and management of the Institution. Right Rev. Bishop Duggan purchased a block of ground worth \$15,000 for the purpose of establishing the Asylum, and by the co-operation of the charitable friends of the project, the present building was erected at an expense of \$10,000. Several improvements have since been made, as circumstances required and means would permit, so that the Institution is in possession of not less than \$30,000 worth of property. There are at present eighty-nine inmates of the Asylum. During the last eight years the average number of inmates has been seventy-three. Of those who were sent to the Asylum by parents, twenty-one on an average have been returned to their homes, and not one instance has occurred in which a member of this class is known to have relapsed into her former habits. Those who were without parents or friends, twelve per annum on an average have been provided with places in families. All who are thus sent out to service are under the direction, to a very great extent, of the Sisters who conduct the Institution. During the last eight years two hundred and sixty-four have been reformed and reclaimed from utter ruin. The number of deaths in the establishment have averaged four per annum. There are some of the applicants who choose to make the Asylum their home for life.

They assist in the management of the establishment and at present number forty-three. The Institution has been self-supporting from the beginning, this is a phase which should be dwelt upon by all considerate persons. Charitable establishments may be founded very readily which depend upon

voluntary contributions from year to year for their support; but this is perhaps the only instance of a benevolent institution in our city providing for its own maintenance and securing its own perpetuity. The inmates are engaged at needle work principally. The more recently initiated are occupied in housework and knitting; embroidery of all kinds and the most delicate handwork are sent out, not only in our own, but to other cities throughout the State. There are eighteen Sisters of the Good Shepherd in charge of the establishment, who, uniting their labors with those of their charge, not only produce the most exquisite work of the kind, but also the cheapest that is to be found in the city. The establishment is at present sufficiently well-known to have secured a very extensive patronage, not from charitable Catholics alone, but also from the less liberal and prejudiced portion of the community. Heretofore the buildings have been so contracted that a very important department of the Institution could not be properly provided for.

In this and in every large city there are a considerable number of girls, who, from various causes, fall into wayward and sometimes vicious habits, and who, if provided for at an early age, could be saved for God and society. Perhaps nothing is more desirable, as a public charity than a girls' reformatory and protection house. This forms a necessary appendage to the Magdalen Asylum and has been provided for, as far as possible, in connection with this establishment; in this department the elementary branches are taught. A knowledge of housework, vocal and instrumental music, plain sewing and embroidery are likewise imparted. These girls of the Industrial school are separated into various classes, according to their requirements, and hold no communication with the inmates of the Magdalen department. Were a department properly established for the protection and reformation of girls of fifteen years of age in connection with the Magdalen Asylum, a vast expenditure would be saved the city, which must be burdened with this class, if not thus provided for. The block on which the Magdalen Asylum is situated has been found

to be too small for the proper management of all its departments and does not afford that seclusion which is so indispensable in an Institution of this character; hence it is proposed to purchase the ground to the west, which will cost about \$9,000. and erect a building to cost, say, \$25,000, for the Magdalen Asylum properly, and leave the present edifice for the girls' industrial and reform school. We see no reason why this should not be speedily effected; it will not cost a tithe of what it would if attempted by taxation. It is a recognized fact that the management of these establishments is attended with such difficulty, that only those, who give to this work their whole attention, and even their lives, can obtain any considerable success. We look to the benevolence and generosity of the citizens of Chicago to realize these projects and render the effects both great and lasting." The foundation of a boys' reform and industrial school enlisted his earnest attention at this time, but strong opposition was made to it by the guardians of the Chicago reform school. He therefore published a pamphlet in defense of the school. In it he proved the right and ability of the Catholic Church to look after, support and educate destitute, homeless boys. It is to be regretted that a copy of this pamphlet cannot be found. He at another time wrote on this great question, as follows:

"How can we best provide for our precocious, keen, sturdy, wayward boys, who are found in considerable numbers in our cities, entirely deprived of parental tutelage, or who, through the ignorance, negligence, crime, or dissipation of natural guardians, are left without protection, and thus in danger of becoming contaminated, or are, in fact, addicted to habits of indolence and vice, is a question which we hear frequently agitated, and which is receiving a satisfactory solution by the foundation of such establishments as these to which we have referred. We do not say that this is a vital, or most important matter, with Catholics. We can easily understand that the building of Churches and the establishment of congregations, so that the people may attend the divine Sacrifice of the Mass and receive the Sacraments and be-

coming instruction, are, at present, the most requisite, and of themselves, the most meritorious works that can be performed for the benefit of religion in this country. After this, to instruct Catholic children in the Christian doctrine, and particularly to establish such a system of catechetical discipline as will be most complete and at the same time reach the greatest number, according to the circumstances of different localities, undoubtedly holds the next place in order of importance.

“Building churches and teaching Catechism are certainly the greatest works of our day, and those who are in earnest in carrying them on, must be doing what is most pleasing to God. We only refer, however, to these most important requirements of our times, in order to give our present subject its proper rank in the consideration of Catholics, leaving to some other occasion the pleasing duty of speaking of the labors of those great and noble apostolic men among the clergy and laity, who are really perpetuating religion in this country by building churches and establishing Sunday schools.

“What is intended to benefit a class, can never hold the same rank of importance with what most intimately concerns the whole community, and hence our Colleges, Orphan Asylums, Reform Schools, and similar establishments, though highly beneficial, we most willingly mention, as secondary to the great works of our age, which, because they are so common and ordinary, do not receive from many the attention they deserve. But we have provided, and can provide still further, for these secondary requirements. A great number of children, and we hope a greater number now than there will ever be at any future period, are deprived of proper domestic care and parental tutelage, regarding religious instruction and example. We should never lose sight of our actual condition. The vast majority of Catholics in this country have come here within the last twenty-five years (1865), and although civilly and politically identified with those who were here before us, we differ from them, many in language, and more in habits of life and religion. Though the emigrant may

come to improve his condition, and actually confers a benefit on his adopted country, by his talents, his learning, and his labor, he has his hardships, his disappointments, and sometimes must encounter want of sympathy, and even the prejudices of those around him. In the midst of these disadvantages of the present, we look forward to a brighter prospect in the future. The rising generation of American Catholics are a hardy, stalwart, labor-loving race, with as much talent and ingenuity as were ever possessed by the youth of any other country. The young Irish American is found everywhere except in the temples of Protestantism, so that we might say, with an apologist of the early ages, addressing the unconverted Romans, "*Solum vobis reliquimus templu.*" They are found in every grade, in every station, putting forth an energy, and manifesting a spirit of enterprise, not easily rivaled, and certainly not surpassed. Their ability and learning are felt in the halls of legislation, adorn the forum, are displayed in the pulpit and the press, and shine brilliantly in the various posts of danger and responsibility in our armies. They are the proprietors of the soil in the West, and are met in the busy marts of commerce in the East. They are, in a word, numerous amongst those who deserve to be called the pride and hope of our country, numerous among her best citizens and bravest defenders. We should not be astonished, when we consider that most Catholic parents are emigrants, and contemplate the restless, progressive spirit of their children, that not a few irregularities should necessarily result. The parent will sometimes depart from the virtuous habits in which he grew up in his father-land, and the active, enterprising youth will seek to free himself from parental control, and long to try his strength and wits amidst the struggles for wealth and fame. Many children are left orphans at an early age; and before their parents had acquired a sufficiency to support them in such an emergency. Some parents are incapable of holding the reins of domestic government with a steady hand; some children, by evil associations, will not brook control.

"Neither are such cases few, nor confined to certain localities.

It is a common fallacy to judge that they are found only in large cities. They are met with in the village and rural district; and if not observed in these places to any great extent, we should call to mind, that our country friends are ever willing to provide a facility of transport to all such unfortunates, to the larger cities, when it is believed there are, or should be, institutions to provide for them. A danger to which our wayward boys are exposed, is capture by philanthropists. These are of two kinds. Those who profess philanthropy as a religion, acknowledge no other obligations than merely social ones, whose highest and only standard of Christian perfection is that of a good citizen. Be honest in your dealings, live a sober, industrious life, and you will acquire honor, wealth and influence, and chance the rest. There are others who depend on philanthropy for a living. They are frequently preachers, who, for want of requisite information or other important reasons, are obliged to live from whatever turns up. They must live as best they can from their wits, "have no visible means of support," and expect to gain a livelihood by declaring themselves benefactors of the human race. To this latter class we may add a number of officious and benevolent ladies, who are engaged in most of the popular charities of a community, have lived beyond the period of life when they could naturally expect the offer of a desirable partner in domestic care, and are eager to exhaust their maternal affection on all the little ones who may be so unfortunate as to come within its influence. We do not wish either to decry or deride philanthropists. They are as good as we could expect them to be without Christianity and our only regret is that the community will suffer them to carry on their practices in the name of Christianity, and that their natural virtuous qualities are not sanctified by supernatural influences. View them as we will, they are enemies to the welfare of your boys, who need the protection of the Asylum or the training of the Reform School. They would prefer that the little unfortunates were anything but Catholics.

"They profess not to interfere with the religious convictions of

the children, but will insist that they must be taught nothing more than what is deemed the "fundamental principles of Christianity," which means any kind of Christianity, or none at all, as you will. They are connected with Bible Societies, Christian Associations, Homes of the Friendless, and are earnest in their endeavors to obtain control of City Reform Schools, and similar institutions supported by the public revenues. Their latitudinarian professions make them pass as liberal minded persons to whose action no Christian need object. However it is found that the Catholic boy is given to any guardian but one of his own religion, and prejudices against Catholicity are indirectly, but industriously instilled into the youthful mind. They, in fact, never undertake to correct a youth. The boy, if anywise controllable, is smuggled off to some distant place, where he is given away, or more frequently sold, for an amount corresponding to the expense attending transportation and the salary of the person in charge. If the boy be caught in the commission of crime, he is sent to a juvenile prison, a city or county Reformatory dosed with "fundamental principles" and liberated when he becomes thoroughly accomplished in all the evil practices which he could not learn elsewhere. The old Protestant predestinarians, who held that a child is created to be saved or lost, without any regard to good or evil actions, could not have better taught in practice that correction is impossible, than our latter-day saints, the philanthropists do, in their mode of treatment of our unfortunate boys.

"The best remedy against the hostilities waged by philanthropists, is, we think, to have our Reform Schools and Asylums incorporated, and empowered to take under their protection Catholic children whose natural guardians fail to discharge their office. Such rights have been guaranteed to the Chicago Asylum, and we believe, to that which is being established in New York; and, indeed, it is with difficulty that such institutions can succeed anywhere without a similar protection.

"Unless our children are under a proper domestic discipline,

they are necessarily exposed to many and great dangers, of not only losing their virtue, but their faith. The prevailing sentiment of indifference to any fixed form of religious belief and practice, surrounds them, whether at school, at work, or at play; and unless they be fortified with a proper religious education, example and training by their parents, they cannot be expected to possess the requisite qualifications to counteract the opposing influence. In nearly every instance the fit subject for the Asylum of correction is found to have wanted proper domestic care and parental government. We must, as a consequence, expect that in the Juvenile prison our Catholic boys will, in most cases, have their faith shaken, and hence be cut loose from whatever sense of moral obligation may have attached them to the practice of virtue. We must, therefore, distrust all establishments which propose either to restrain, correct, or support Catholic boys, if they be not under Catholic control. The House of Correction maintained by the city or county government is a social blessing, inasmuch as it restrains, if it does not reform, the non-Catholic child, and protects the community from his misdemeanors; but we are mistaken, if we expect, that they are to be a source of greater good than evil to Catholic children. It is cheering to see that really zealous, enterprising Catholics, throughout the country have awakened to one of the urgent requirements of our times, that of establishing Reform Schools and Asylums for our vigorous, talented, restless, wayward boys. They are generally possessed of better natural qualities than any class of children in the country, and, if properly provided for, can be made to compete with and even surpass those more sedate and docile youths whom we look upon as the great hope of the nation—*spes altera Romae*.—They are far from being incorrigible. A little kindness is not soon forgotten by them, as restraint and punishment are resisted to the last.

“Much could be done to save our boys from the temptation of evil associations and dissolute habits, by establishing a proper boarding-house for them. Many an honest boy, who may start

out with the best intentions to gain a livelihood, is drawn imperceptibly into evil habits by force of circumstances. He cannot support himself at a respectable boarding-house, and hence is frequently obliged to lead an irregular life, surrounded with the worst associations. This species of boarding-house could be conducted with comparatively little expense, by requiring a certain amount per week, which would not be above the means of the class in question. The pension required for board would be beneficial to the boys themselves, as they would thereby be trained in habits of industry and economy. Spiritual instruction and prayers, morning and evening, would attach them to religion; and a night school, in which they could learn to read and write, would prepare them for higher occupations.

“The question of support is one of primary importance. We find that there exists a great diversity of opinion on this head, and such a diversity, we believe, will result beneficially. No general rule can be laid down for the support of all such establishments. Circumstances are so different in various localities, that what would prove successful as a means of support in one place, in another might prove a failure. One of the principal sources of revenue in all institutions of this kind should be a fixed pension, which, as far as possible, should be exacted from parents, guardians, or friends of the children of the school. There is a certain delicacy of feeling by which most persons think it, in a measure, degrading to acknowledge in after life, that they have received their education and support in a charitable establishment. It is not desirable to destroy this sentiment of self-reliance and independence in the scholars, as much of their future success in life will depend on its proper cultivation. By the payment of a moderate charge, even less than what is necessary to support the boys, they will be induced to look upon their condition as honorable, will be saved from the imputation of pauperism, and the institution itself will thereby be enabled to preserve that dignity which is required to command the respect and attachment of the inmates.

"It by no means follows," says the report referred to, "that because a child is an orphan, or the victim of crime and bad example, that it has no means of support. On the contrary, it often happens that the near relations, or guardian, or surviving parent, are abundantly able to meet its expenses at a boarding school. If, unable to control the children committed to their care, or unwilling to make the necessary exertions, they choose to consign them to others, it is but right that they should pay the cost of their maintenance.

"Many, however, are children of the very poor and have no relatives able to defray their expenses at the Asylum. These can either claim a residence in some parochial district, or they cannot. If they cannot, then, as before remarked, our doors fly open for their reception, and they are clothed, fed and instructed, till a more permanent home can be provided for them. If they have a parochial residence, then we refer them to their parish priest, for his advice in the case. There are few parishes who have not some Young Catholic Friend Society, or other charitable parish association, whose object is to search for, protect and save the bereaved and wandering lambs of the flock. When a case of distress is made known to them, they are prompt to relieve it. Neither one individual nor one parish could possibly maintain the burden of all. It is but just and reasonable that each parish should support the children they actually send. The tax in that case falls more equitably than if all the parishes were required to make annual collections, affecting only those directly interested." It must not be expected, however, under any system, that an institution of this kind can be made entirely self-supporting. Boys do not earn their board and clothes anywhere, at the age at which they are generally admitted to the Asylum, and if they could do so by dint of labor, it is not advisable that so much should be exacted from them. They require the greater portion of their time for school exercises, and another considerable part of it for recreation, and if they give another portion for labor, it must be of such a nature as not to disgust them with their situation.

"Some persons are strongly prepossessed with the notion that farming is not only the best, but the sole occupation in which the scholars should be engaged. Against this theory, which, as far as we know, has never been tried practically in this country, it is urged that farming is not the most profitable occupation; that families settled on farms, do little more than earn a livelihood; and that farm-work does not afford a sufficient variety, nor is it sufficiently in-doors to suit the capacities of most scholars. It is urged besides, that an Asylum, situated on a farm, does not afford sufficient facilities of approach to be eminently useful. It cannot be visited by priests or friends of the boys, as easily as if situated in a large city; the expenses of transportation are considerable and the department for externs, or boarders, so necessary and almost indispensable, could not be carried on.

"We are in favor of a dependence on public charity, to some extent, but not entirely. The Catholic people take greater interest in what they support by their own exertions, and an institution of this kind is so truly benevolent, and so intimately connected with the interests of the masses, that it would grow in popularity by being made, from time to time, the object of charitable contributions. Neither would it be judicious to rely entirely on Christian benevolence for a support. This would be too precarious, and care should be taken that the exercise of charity does not become burdensome. We are of opinion that every exertion should be made to endow schools and Asylums of this kind, and put them in receipt of a steady income. The Asylum in Chicago has secured a considerable investment in such branches of business as can be carried on by the inmates of the place, under the direction of qualified tradesmen. This investment has proved thus far profitable and so long as the direction of affairs are in competent hands, will no doubt, continue to pay well. We would like to see the Brothers of the Christian Schools give their attention to the management of such institutions. They could most probably be more successful than any others who might assume such a responsibility, and would be living more in accordance with the

spirit of their community than by attempting to impart an education in the higher branches of learning.

"This is the age of founding institutions, of building Churches, and providing for the religious wants of a Catholic people. The time which requires the greatest exertion is upon us, and if we have done much, we cannot cease from the great work before us. More remains to be done, and we can do it, and carry it to completion, with greater ease than we have effected what is already performed. Let us push forward the great enterprise, not only for the sake of ourselves and our children, but for the innumerable blessings that through our labors of the present, will be perpetuated to remote generations.

Dr. McMullen's residence in the Bishop's house and his connection with St. Mary's was followed by the pastoral charge of St. Louis Church. Around this Church, which he renovated and re-seated, he gathered a large parish. The southern portion of it was soon cut off when St. John's was organized by the Rev. John Waldron, who remained in charge up to the time of his decease, May 8th, 1887. But this did not accord with the plan of labor that Dr. McMullen had marked out for himself. As was said of him by the Right Rev. Bishop Spalding, of Peoria: "His soul was aflame with zeal, and his closely-knit wiry frame was equal to any labor he imposed upon himself." He therefore found time and opportunities to organize new missions and to build new Churches. Sycamore, Lodi, DeKalb and Dunton, now Arlington Heights, were the scenes of his apostolic zeal, and four church-buildings were going up at one time. He attended these missions as often as his other duties would permit, until priests were provided for them. He retained, however, the Dunton Church, and had it so arranged that one Sunday of each month he devoted to the people of this mission. He drove frequently from the city on Saturday evening to this station, returning after Mass on Sunday, to preach or lecture in one or another of the city Churches, or to fill some other engagement. One Saturday in mid-winter,—a cold blustering day,—he had gone half way, when a heavy snow

storm set in, and it was not long before he lost all signs of the road. While wandering over the prairie his sleigh struck a bowlder hidden by the snow, upsetting it and pitching him into a drift, the frightened horse turned around and started on a run back to Chicago. Darkness had set in, but his courage did not fail. Again he recited the prayer of his youthful days, and, trusting to a heavenly guide, set out, he knew not whither. Three miles away lived a member of his congregation whose house he reached at two o'clock Sunday morning, nearly fainting from cold, hunger and fatigue. As he was to say Mass that day, he refused all nourishment, and retired to seek a much needed rest. He arose refreshed at the usual hour and went through his several duties of the Sunday as though nothing had occurred.

CHAPTER XI.

REV. DR. McMULLEN, RECTOR OF THE CATHEDRAL OF THE HOLY NAME — HE IS APPOINTED PRESIDENT OF ST. MARY OF THE LAKE — THE CONDITION IN WHICH HE FOUND HIS EARLY ALMA MATER — HIS STAFF OF PROFESSORS — IT IS FOUND NECESSARY TO ERECT A NEW BUILDING — ITS FORMAL OPENING — A GERMAN CATHOLIC HIGH SCHOOL.

In 1861 Dr. McMullen was appointed to take charge of the Church of the Holy Name by Bishop Duggan until a regular pastor should be selected. His assistant was the Rev. J. P. Roles, to whose administration he handed over the parish, when in February of the same year he was appointed president of the University of St. Mary of the Lake. Once more he entered the old college, — the home of his youth — he stood for a moment looking around the deserted halls, and then said: "Here is the place of my work." Without reserve, he threw his wonderful energy into the task of giving St. Mary of the Lake new life; he fully understood the difficulties he would have to encounter, and they might have appalled the stoutest heart, but in

such work Dr. McMullen had no fear, he simply asked the necessary assistance to place the University on a solid financial basis, and to reach this, he spared no time or labor. No one doubted that Chicago was the place in all the Northwest for a Catholic University. "Of all places, said Bishop Spalding later, the great city of Chicago was and is the place for such an institution. It is the heart of the West, the most enterprising, the most progressive, the most American of all the geographical divisions of our grand Republic, and with its vast Catholic population it ought to have lifted up the torch for all of us."

Bishop Quarter had foreseen this, and Dr. McMullen's desire was to carry out the original plan of the founder. It was the grasping of all the latent possibilities of his beloved St. Mary of the Lake, which urged him to his work, quickened every movement of his great heart, kindled every anticipation of his ardent soul, and set him like a sleepless sentinel on the tower of Zion. There was one wish of all others which had been his ruling one; it was to succeed to the management of his Alma Mater, and in her preserve for the Church in the Northwest a centre of learning and piety. As soon as he became its president, there was a stamp of greatness upon all his actions, and he said: "If Saint Mary of the Lake is worth anything, she shall have all I can bestow upon her."

The college, as it was familiarly known, was at this time more a select day-school for a few catholic young men of the Holy Name Parish than a University. The old college building erected by Bishop Quarter and a two story brick building on Chicago avenue were in use, but badly in need of repairs. He was compelled to make many improvements and furnish the building so as to give accomodation to students who would board in the university. His available funds were very meagre, and so he made frequent appeals to the charity of the old friends of St. Mary.

The entire country at this time was agitated by the great internecine strife among the American people. The youthful blood of Columbia's sons had already been shed on the battle field,

the people of the Northwest were aroused, halls of learning as well as workshops sent forth brave "soldier boys," and budding genius was carried away by the war-cry: "The Union forever!" All minds, young and old, on this account were too much unsettled for close attention to mental improvement. Dr. McMullen was not discouraged at this, but bent himself with greater determination to his work. He wrote to his friend in the Propaganda:

"UNIVERSITY OF ST. MARY OF THE LAKE,
CHICAGO, Jan. 25, 1862.

"Dear James: — I have not written to you so often as I could wish to have done, however, you will be able to take *bene velle pro perficere*. I have four lay professors associated with me in carrying on the university. We have about one hundred and sixty students, thirty-three are boarding in the place; the university is doing better than I expected at first and still I am not without many small difficulties, considering that I had to make great improvements in order to open it with decency becoming its name. I have some of the ablest lay professors in the West teaching for me. I wish eagerly that you were home to start some classes in Propaganda style. I am teaching a class of Metaphysics, numbering about ten students and a class of Universal History with about thirty in it, that is all the teaching I can at present do, as I have a great many other duties to engage my attention J. McMULLEN."

At this time the university records give the following names of the members of the Faculty: President, Rev. J. McMullen, D. D., vice president, Rev. J. P. Roles; professors, E. B. Downing, L.L.D., Max Girac, G. Quackenboss, Edward Kelly, P. J. Conway. But few now remember the winding dingy stairs and the dark hallway leading to the president's apartment in the old frame building in which he had been a student many years before. The ready "come in" answered the timid knock of the caller, who was sure to find the Doctor immersed in business, yet ever willing to grant

a spare moment to listen to the visitor, and all went away comforted by good advice and substantial assistance, if they were in need and he had any money. His poverty of purse was extreme in those days—this fact was only known to himself—his raiment was scanty and threadbare, and he was often seen by an intimate friend doing his own mending.

His presidency of St. Mary of the Lake was attended with such success, that the old University building was found inadequate to meet the demands of the increase of boarders and day scholars. At a meeting of the trustees of the University in May, 1863 it was decided to erect a new building in keeping with the growth of the institution and the city of Chicago. Soon after plans were submitted to the board and accepted. The President of the University was ordered to go on with the work to the best of his judgment, and Dr. McMullen needed no further prompting. On Sunday the 4th day of July, 1863, the corner-stone of the new University building was laid by Bishop Duggan. The sermon on the occasion was preached by the Right Rev. S. H. Rosecrans, Co-adjutor to the Archbishop of Cincinnati, and the South wing was finished and ready for occupancy in Jan., 1864. It was completed and furnished according to the latest improvements of the time, in desks, charts and scientific apparatus' and made ready for the opening of the second term of the scholastic year Feb. 1st, 1864: The Chicago "Tribune" Jan. 28th, 1864, has the following notice: "The semi-annual examination at the University of St. Marys of the Lake in this City is being held during the present week in the magnificent new building which has just been completed. There is no building intended for educational purposes in this State better arranged or more appropriately fitted out. The dormitories, study halls and recitation rooms are provided with all the latest improvements."

On the return of Rev. J. J. McGovern, D. D., from Rome in August, 1863, Dr. McMullen definitely organized the University in all its parts. He published, in a circular for general information, that the extension of the University buildings has afforded



UNIVERSITY OF ST. MARY OF THE LAKE, 1865.

an opportunity of adding the departments of Divinity, Law and Medicine for the course of studies. The Professors of Rush Medical College will superintend the Medical studies, and their lectures will be delivered in their buildings, some squares from the University. The Lecture Hall of the Law Department is situated near the Court-house, and at a distance not inconvenient for students residing at the University. Touching the Theological Department: A large class will enter on their study of Divinity at the beginning of the ensuing term. Considering the very favorable conditions offered by the Bishop of Chicago to candidates for the Priesthood, there can be no doubt but that the Academic Department will supply from its graduates a sufficient number of students to meet the requirements of the Diocese. Deeply impressed with the necessity of a thorough education of the American youth, and encouraged by the kind co-operation of the Right Rev. Bishop Duggan, the German Catholics have resolved to establish within the spacious University, a High School, in which not only the modern languages, English and German, but also all the branches shall be taught which relate directly to business pursuits. Since a Seminary is connected with the University, it is hoped that many good, pious German boys entering the High School will find themselves called to the priesthood, and that thus the great want of German priests will, by degrees, be supplied. The High School will be under the supervision of German "directors." On the 15th of February the new University building was formally opened. It was after his many friends had dispersed to their homes, and he was alone with his young companion, that he expressed his gratification at being so far successful in this undertaking, and he looked forward with buoyant hope to a career of usefulness in the University—the pride of his heart.

CHAPTER XII.

THE WAR—CONFIDENCE PLACED IN DR. McMULLEN BY THE PEOPLE—THE DEATH OF GEN. MULLIGAN—THE OBSEQUIES—THE EULOGY.

Dr. McMullen stated in a letter received in Rome in 1863 that: "Dr. Buttler is at present pastor of a church, the Immaculate conception in the city. Col. Mulligan, the hero of Lexington, is raising his regiment again and is in winter quarters in Chicago; over one million of men are under arms in the country and no one knows to what point things may come." He strongly deprecated the war going on at the time with its terrible accompaniments, but his patriotism never flinched, in the hour of danger to the Union cause. He frequently said "If it were not that I am a priest and a man of peace, I would be down South with my old companions, who are still alive, fighting, under the Stars and Stripes for the preservation of the Union." Often the news of the death of some brave soldier was sent, for him to break to the widow, the orphan, the afflicted father and mother, which duty he performed with such sympathy, that the grief at the loss of the loved one was soothed, and they were comforted by the words "that it was sweet to die for one's country, it was the death of the hero and the departed one had done his duty to his God and his country." Large sums of money were transmitted to him by the soldiers after their pay-days, for friends at home, who one and all received the amounts "faithfully from Dr. McMullen," and it was well known at the time, that many families in great poverty were helped by him until remittances arrived from the army. In 1864 the sad news of Gen. Mulligan's death and the fate of those who fell on the battle-field with their General, flashed over the wires and brought tears of bereavement to many homes in the West. The remains of the lamented hero were recovered, and a sad cortége, his widow, and brother officers who had survived, conveyed them to a sorrow-stricken people in Chicago.

The obsequies took place in St. Mary's Church. Rev. Dr. Butler, Chaplain of the Irish brigade, celebrated the Mass of Requiem, and Dr. McMullen, the General's old classmate in St. Mary of the Lake, delivered the following eulogy: "It is an allwise Providence which disposes of man's intentions, his actions and his life. God who said "Let there be light and there was light" vindicates his unbounded dominion over creatures, not only when he bids them be, but when he conserves them, gives them force and shapes their destinies. Never does he remind us more of his ever present providence disposing of all finite things, than when he calls home one whom we look upon as a patent and seemingly necessary instrument in his hands to effect his vast designs, some stay of domestic felicity, some centre link in the vast chain of friendship in the midst of a community, or bids the faithful servant of a public good "to enter into his joy, that as he was faithful over a few things, he would place him over many," saying, as it were, that he alone is powerful, that the most perfect instrument in his hands is so, from choice, not from necessity, that it is not only he who begins, but he who brings about the consummation of all things; he, the same Lord God omnipotent, who works in man and through man the independent first and final cause. Little did I think, my Christian brethren, that it would be my lot to witness this truth, exemplified to me on this, the most solemn of occasions. Little did I think on that day, when in solemn communion with our God in a spiritual retreat at St. Marys of the Lake in 1851, we begged his guiding light to show us what we should do to serve him in this life. When at his call we took our different positions to act our respective parts in the varied scenes of lively occupations; when we joined so frequently in boyish sports, the very laugh, the welcome shake, the college task, the pleasant school boy reveries, little did I think it should be my fate to stand here, over his lifeless, but still noble form, and manifest to this multitude of tearful friends the dealings of an allwise Providence in an honest man. Ch! my brethren, I knew him well, I knew the endowments with

which God had gifted him, the virtues with which he had adorned him. I knew his lofty purposes and his firm resolve; his fearless vindication of the truth, his love of justice, his unblemished honor, honor which was the very perfume of the flower of virtue, and in this holy place, I can say, I never expect to see his like again. I do not make this statement in the warmth of personal attachment or in the common phrase of admiration over the remains of the fallen hero, whom a nation mourns, I say in the calmness of collected thought, that, considering his natural endowments, his vast acquirements, his deep and holy sentiments, his deportment, his honor far above reproach, we may not see his like again. Reared amongst the growing prosperity of our late happy country he grew up her child, reflecting in miniature the perfections of the mother. His mind expanded with the developments of her vast resources, he looked across the plains, teeming with the gifts of the Heavenly Father whom he loved, and thought that God had made her the special object of his blessings, but he had not done in like manner to every people, nor to every nation, had he thus manifested the abundance of his mercy. The vastness of her territory far from rendering him partial, or confining his affections to a portion, only heightened his admiration for her the more and made her more worthy of the unbounded virgin love of his most gifted soul. Often in the language of impassioned poetry he would give her form and personify her as a tender mother, who protects and nourishes her children with impartial care: her mountains, her rivers and her vales; her plains and inland seas filled up one vast homestead for him and all that he had, and all that he hoped for in life, he seemed to acknowledge as an immediate donation of his country, and faithfully he redeemed his obligation to her by offering to his country's God, this bloody sacrifice of propitiation. His was the character of the American patriot, and oh! that we had as many as he, to divert the direst of evils now brooding over the land. He imitated the heroes of the revolution, the statesmen who gave the government a form with devotion next to en-

thusiasm, and *never* did human language enshrine more genuine strength and beauty than those words of fire, in which he recounted the deeds of American chivalry. He was not of that class, who select principle from predilection, but adopted rules of action, because whatever truths, which called for a discharge of duty he made it a cause in which he centered every affection and to which he dedicated all his energies. There was no stopping-place in his pursuit of principle; knowing once the right direction no temporal interest could arrest him in his onward progress; not wealth, for he was elevated above its sordid allurements; not fear, for his noble soul could fear but *God alone*; not even that high and holy ambition which seemed to lead him on, surpassing all around him, without exciting, either the rancor of envy, or the discord of competition; *nor* life, *nor* death, for life with its endearments he laid down to *save* the flag and met death, for him, devoid of terror. His love of friends was not founded on mere personal attachments, he loved them, with a feeling, that resembled a deep and holy reverence for children of a common father; a love which being in eternal truth became inimitable and had its termination in God. His virtues I say, were not mere social or external habits; they were formed on everlasting truth and aimed at all that is true and beautiful. A soul, thus gifted by nature and by grace would naturally make religion at once its consolation and a center, from which great action issued, hallowed with a brilliancy which is not of life. The profession and practice of religion were pleasures to him, rather than duty; the Sunday School was never dishonored by his absence. Blessed with a precocity far beyond his years, he seemed to have already pondered and learned to enjoy the heavenly mysteries, while others of his age were only storing them in memory for after use.

Never did his lips which once repeated "Thou shalt not take the name of God in vain," in obedience to his will, pronounce the Holy Name irreverently. Lately returning from the toils of war, he made a short sojourn among us and took the opportunity of attending in a special manner to the sanctification of his soul.

Every morning St. Mary's, the mother of churches in our City, received him at the Sacrifice, this old sanctuary of his early piety, where rests, all that time has left us of that object of his veneration, Bishop Quarter. And can I forget his parting words which brought to me, I thought to him, a presentiment of what has happened: "Pray for me," he said, when parting, "for I shall need your prayers soon, and so, farewell, until this cruel war is over." And if he needs my prayers he has them, and purer, holier prayers than mine; the prayers of you Christian Brethren and the prayers of millions who mourn him throughout the land, and we shall meet him again, dear soul, "when this cruel war is over" and the warfare of toil is terminated, for he is happy, as happy as you wish, in presence of our God where all bliss is complete, by looking down on generation and generations inhabiting this chosen land, enjoying the blessings of a lasting peace, a true prosperity passing through time in preparation for eternity. Oh! my country, that we had more such heroes! Oh! that protestations to you were not verbiage in the mouths of many. Oh that you could find more christian men, whose patriotism is the spontaneous growth of virtuous hearts, with roots fixed deeply in eternal truth, then might thy beauteous plains be spread out to-day covered with the abundance of smiling peace, rather than to be made the grave yard of thy children!

The rivers seek the interminable ocean which girds thee round, white with a commerce, bearing blessings to the needy of other lands, rather than crimsoned with fratricidal gore. You want heroes whose devotion to you, cannot be purchased by the dross of earth, whom deadly envy and foul ambition cannot tempt to rise against their common mother; you want them, but, alas! you find them too few, but you shall have them yet, children of the Church of Christ, whom she shall have nurtured at her breast; strengthened with that nourishment which the blood of her most holy spouse imparts; they shall be the heroes whom you seek; they shall be your devoted children in truth, heroes in war and heroes in peace, like him, who to-day lies sacrificed for

thee. When all that remains to us of the bravest and truest, we consign to a sacred resting place, a hallowed shrine, a christian hero's grave. We will lay them where the wild flowers bloom, fit emblems of the purity of that spirit which enlivens them; we will lay them where the free winds play, the purest dewdrops fall and where the first glances of the king of day, after having touched the bosom of Lake Michigan, shall rest and throw around them a little garb of glory, a faint resemblance of that in which the soul is blessed with God. Rest sacred dust, no ruthless hand shall more disturb thee, around thy shrine shall be heard the whisperings of a prayer, the sigh of friendship and the patriots blessing, until we shall all rise renewed, transformed and immortal."

CHAPTER XIII.

PROGRESS OF THE UNIVERSITY AS A SEAT OF LEARNING—IT RECEIVES NO FINANCIAL SUPPORT IN KEEPING WITH ITS NEEDS--DR. McMULLEN'S KINDNESS TO STUDENTS—HE PUBLISHES THE "CATHOLIC MONTHLY"—THE UNIVERSITY OF ST. MARY OF THE LAKE CLOSES ITS DOORS—THE CAUSE.

The increase of students in the University in all its departments was rapid, but the burden of debt contracted in erecting the new south wing did not diminish as the expense of keeping up such an institution in those years of high prices was very heavy. One thing was needed, a strong financial support, which would at once wipe out the indebtedness and move the undertaking forward on a sure footing. Dr. McMullen went to every church in the Diocese, and by this means collected a little over three thousand dollars. His eloquent appeals to the clergy and laity were earnest, and the purpose of a Catholic University in all its bearings with the great future of the Church in Chicago was forcibly presented and untiringly explained. Month after month went by, to see the cheerful

halls and class rooms of the University and its adjacent Seminary full of enthusiastic students under the instructions of its zealous president and staff of professors, among whom in the ecclesiastical department in addition to those already mentioned, were the Very Rev. T. J. Butler, D. D., professor of moral theology and Church liturgy, and the Rev. P. W. Riordan, now Archbishop of San Francisco, professor of Dogma and Church history.

Everything was urged forward with a zeal which seemed irresistible; there was no turning back with those who had put their hands to the plough. Dr. McMullen watched with fatherly interest over all those who were confided to his care, and if a student's pocket money was scarce or he lacked wherewith to decently clothe himself, the doctor would very quietly call the young man to his room, give him "some change," or an order for a suit of clothes and tell the student to say nothing about it.

The most delicate attention, on all occasions, was paid by him to the feelings of those under his control, and he tried to avoid any undue harshness; but when correction was needed, the students would whisper to one another, "Look out, the Doctor is after us," and they knew that every reprimand bestowed was well deserved. There was no student with physical ailments that the doctor was not his tender and most careful nurse, and there are many of those students who now are efficient workers in the vineyard of the Lord, or men of the busy world, who remember his acts of kindness to them, how he cared for them with a spirit of adoption, as if they were his own sons in the house of their father.

All this time he did not neglect missionary work. In the parish of the Holy Name his priestly ministry was eagerly claimed by the pastor and people. Visitations to the sick were regularly made; he sought the poor; he went, as usual, to the county jail and to the bridewell; every Sunday he was in some city church, if his services were not in demand elsewhere; preaching, instructing children, as if it were a recreation; he said, in fact, "it was his leisure time." His busy brain conceived long before its

actual production, the project of a Catholic Monthly Magazine, to be published in Chicago, and to open a fertile field to the learned talent he had gathered around him, and furnish ample opportunities for sound literary contributions. He finally issued the first number in January, 1865, and it met with a hearty reception from all who read its pages. The brightest thoughts of Catholic writers in prose or verse found ready acceptance; but the graver pages of the monthly and its criticisms embodying truths as genial in their expressions as they were fundamental in their teachings, was part of his work. The wide range of its founder's mind, the originality of his modes of thought, the brilliant flash of inspiration in rhythmic verse, the gracefully told historical fact, the Catholic tale, gave a raciness to the young Magazine which was more than its many friends ever expected to see.

At the time the Monthly was started, it was the only Catholic Magazine published in the United States. Several had a beginning, had given proofs of excellence, but from one or another of those difficulties and dangers which beset Catholic literature in this country, they came to an untimely end. Even Dr. Brownson's Review had gone under owing to an unjust outcry and lack of support.

The introductory pages of the first number of the Monthly gives the Review's panegyric as follows: "At this moment of our appearance we have to notice the going down of a brilliant star beneath the literary horizon, let us hope it shall rise again and shine with that brightness peculiarly its own. During the last twenty years Dr. Brownson has held the front rank among distinguished contemporary writers; his Quarterly has been conducted with an ability acknowledged at home and abroad, and since he may now be considered as absent, we say without wishing to flatter, that few of his generation have affected public thought as deeply and as happily as he. He wrote for the thoughtful few rather than for the multitude and while those who could avail themselves of his deep and solid reasoning, his compre-

hensive views and his powerful suggestions sent them forth in a popular and attractive form to the world, he has not yet received, if he ever shall receive, a fitting acknowledgment of his services from the people. His writings have given offense to many, but chiefly we think, to those who understood him least.

In the advocacy of his principles, some things might indeed have been said differently, but if the impartial and judicious reader may have noticed anything in his pages, less prudent or less correct than could have been desired, we believe that such a one will say of Dr. Brownson what Benedict XIV. said of an eminent Catholic author of his day: "Those who become conspicuous as defenders of the truth, manifest defects which in ordinary writers would pass unnoticed." We cannot agree with those who have, for no good reason, persistently suspected his sincerity and endeavored to throw an odious light around his views whose rational refutation would have reflected more credit on themselves. For our part, we believe that he has ever been actuated by one great motive, the promotion of Catholic interests, and we sincerely hope that the disagreeableness, which has been connected with his labors in the past, shall not deter him from performing still more in the future."

Since the time when these words were written, there has been a large growth, development and support of the latent germs of Catholic talent, but it should be remembered that Dr. McMullen had the wisdom to fill up the gap at the needed moment and thus bridge over the void and encourage others in the same direction.

"We should, moreover," he writes in his Introduction, "bear in mind, that a time pregnant with important events is upon not only us in the New, but has likewise overtaken those in the Old World. The issue between the Church and her adversaries, is no less than the enfranchisement of religion from the dominion of the civil power, a contest for freedom of belief and practice; while in a doctrinal point of view, it is Deism in its new forms of rationalism and socialism standing in opposition. As virtue is

perfected in tribulation, so are energy and ability developed in a critical condition of affairs, and hence we are not surprised, when occasion requires it, to see so great an array of talent combined in defense of Catholic truth. It is a fact, and there are others of which we could be prouder, that this Magazine stands alone to-day in the field which it proposes to occupy, and which its predecessors have, either from choice, or, as has been more frequently the case, from necessity, abandoned.

"This hiatus in Catholic literature had to be filled, it is a demand which had sooner or later to be satisfied, it is a want—a *real* want—which had to be supplied no matter who might undertake the task. We have not volunteered our services or our humble efforts, because we supposed that others better qualified could not be found to perform so great a duty, on the contrary, we knew our own deficiency; but we repeat, *some one* had to do the work. We are in an age "when public misdeeds too strong for justice shows their bold front, the harbingers of ruin;" when morality is scoffed at as a thing whose practice is humiliating to a false civilization; when the radical licentiousness of men impels them to seek, by irrational opposition to legitimate authority, the destruction of that great conservative principle which binds society and without which the human race must sink into the condition of the savage who roams the forest, and interprets the eternal laws of justice by the rule of physical force. If the press has been advantageous in the teachings of truth, it has given equal facility in sowing the seeds of vice. We see everywhere numerous books and publications whose characters and tendencies are highly injurious in a moral point of view, but whose hypocritical pretensions and well concealed designs secure them a ready admission among the unsuspecting.

"Without attempting to restrain a laudable desire for acquiring knowledge by reading productions which afford pleasure, we may thoroughly enough endeavor to supplant those which have no higher aim than the merely sensational, and put in their place works calculated, not only to entertain, but also to instruct. This,

indeed, should ever be a primary consideration with the Catholic writer, for the rarest mental accomplishments are incomplete without the moral elements. By whatever means he undertakes to convey knowledge or instruction, this must be the governing motive: without it, we raise in no degree above the level, or the intellectual refinement of the pagan.

"The Catholics of the Republic have the most powerful motives for supporting their press, which by its position and consequent influence can be at all times their most successful and efficient defender. It has ever been so, and if we have derived such advantages from an institution, to which we have hitherto given a limited support, we could certainly realize incomparably greater benefits therefrom, if by a united and hearty co-operation we would give so mighty an element of our strength the means of increasing and extending its power over the whole of its legitimate sphere where all its constrained, but living energies might be brought into action; thereby enabling it to demand respect, as a tribute to its manhood and not as an act of gallantry to its weakness; where it can have a full opportunity of realizing the end of its institution instead of staggering through an asthmatic existence to a premature grave. We cannot easily calculate how much we are indebted to the Catholic press; if our religious or civil rights be assailed, we nowhere find a more willing and cheerful defender; and if institutions of learning are to be erected or sustained, we always find an able advocate in the press.

"These are considerations which may reasonably claim a general and active interest in its complete success. Let us not imagine that even the humblest one among us has been placed here for any indifferent purpose. It is far otherwise; each one of us has his or her particular sphere of action and in that we all have a Catholic work to perform and a Catholic mission to fulfil. The glory of being accounted worthy to labor in so grand a cause, shall more than compensate us for any little sacrifices we may be called upon to make in its behalf. The brilliant future of Catholicity and its cherished offspring education in the United States

must not be retarded through no fault of ours. For such a noble end we should all unite to defend truth and by our unity give a fair chance and a generous assistance to those in our midst who are willing to contribute their efforts for our instruction and profitable entertainment."

Alas! this Magazine followed in the wake of its predecessors; not for pecuniary reasons, as it paid expenses during the year of its publication, but other and fast increasing troubles weighed down the noble spirit that gave it life and Dr. McMullen ended its publication at the close of 1865. That it left no unsatisfied demands after it, a little incident will be enough to show the fact. A couple of years after the Monthly had ceased to give written expression to the mind of its founder, a contributor received forty dollars (\$40) by check, for what, he could not remember, only it had come from Dr. McMullen. No time was lost in ascertaining how this money had been earned and the reply was: "This was due you from the Monthly at the time of its demise and had been overlooked." "But sir, I never expected such remuneration." "Nevertheless, you deserved it," answered Dr. McMullen, "and the Monthly always paid its debts."

With the opening of the year 1866 everything in the University seemed to be on the advance, when as suddenly as a ship goes down in open sea, this institution of learning sank under a pressure of barren encouragement. There was not an audible groan when this came to pass among those most interested among its success; but a dispersion, as silent, as that of the conquered chieftain and his vanquished warriors, who shared with him in his struggles for a noble cause. Each trained intellect turned to other duties at the command of the superior, leaving St. Mary of the Lake with its time honored halls and historic surroundings deserted—a memory of the Past. To the heart of Dr. McMullen perhaps of all others, however connected with the University, this was a blow from which, as it subsequently proved, he never recovered. One evening in January, 1866, a few days previous to this event, a meeting of the Faculty was held in the library room

of the University. The inability of the institution to meet an indebtedness, was made known and discussed—it was a floating debt of six thousand dollars (\$6000), a large part of which amount Dr. McMullen had been carrying from the time he took charge. When the necessity of closing the doors of St. Mary of the Lake was decided on, its President gave away to uncontrolled grief. The strong hearted doctor for the first time in his life was disappointed in his hopes, and bitter tears coursed down his haggard cheeks. This did not arise from any personal disappointment, but it was to him the blighting of a country-wide harvest, a cold wave, which swept away from his and perhaps from coming generations the realization of a holy expectation.

CHAPTER XIV.

DR. McMULLEN ESTABLISHES ST. PAUL'S PARISH—HIS LABORS IN ITS BEHALF
—HE CONTINUES TO TEACH IN THE SEMINARY OF ST. MARY OF THE LAKE—
A METHODIST CONVENTION IS HELD IN CHICAGO — RESOLUTIONS ADOPTED
IN IT FOR THE CONVERSION OF CATHOLICS — DR. McMULLEN'S CHALLENGE
—IT IS TAKEN UP BY A CERTAIN REV. MATTISON—THE LATTERS QUIB-
BLING CAUSES THE CHALLENGE TO FALL THROUGH — COMMENTS OF THE
PUBLIC PRESS — CORRESPONDENCE.

St. Francis's German Catholic Congregation had abandoned the old frame structure on the corner of Maxwell and Clinton streets and moved to the new Church on West 12th street. Dr. McMullen obtained leave from Bishop Duggan to purchase the old Church and start another congregation among the people of that district, who attended St. Patricks or the Church of the Holy Family. While engaged in this work he resided with the Very Rev. Dr. Dunne, who in every way furthered the praiseworthy undertaking. The task was no easy one, as the new parish was to be commenced in one of the poorest quarters of the city of Chicago. Dr. McMullen, however soon gathered around him a

large congregation—the Church was dedicated in honor of the Apostle St. Paul, and known among the people as St. Paul's Church. The Seminary of St. Mary of the Lake was continued after the closing of the University. Dr. McMullen's heart was now set on its prosperity. The students on every week day would see him coming without fail, to lecture in his classes of Metaphysics or dogma. There was a charm in the precincts of St. Mary's to him, and yet when he was offered the rectorship of the Seminary, he refused it, saying: "Let us keep things as they are." He was, however, its master spirit and silent ruling power.

Public curiosity was aroused in the city of Chicago and throughout the country by charges made in a Methodist Convention held in Chicago in May, 1865. The charges were of such a nature that it was deemed necessary to answer them, and this duty was willingly accepted by Dr. McMullen. A full and authentic statement of the facts are presented here, and it will be seen that Dr. McMullen settled effectually one question which was constantly agitated in Methodist Conventions, in reference to the soul-saving power of the Catholic Church. The Methodist Episcopal general conference, as stated, was held in the city of Chicago during the month of May, 1865. The attendance was punctual and full. It comprised in one way or another, the reputed talent of the entire sect, as the business proposed was apparently of vital importance, not only to the institution itself, but also to the general public. It must have been especially important in this, that the Church was considered to be in danger from the *audacious spirit* with which the thing they called Romanism had opposed the Christianity of John Wesley. The principal point did not, however, develop itself until toward the close of the conference; when it is to be supposed that the transactions of the several sessions had been summed up, adopted and indorsed by the acknowledged ecclesiastical authority. Accordingly, on the 26th of the month, the following questions with the accompanying remarks of some of the reverend speakers, appeared in all the daily papers of the city.

“ROMAN CATHOLICISM.

“Union meeting convened for the discussion of the Catholic Religion. “Is Roman Catholicism a saving Christianity?”

“A union meeting was held in the Clark street Methodist Church May 26, to consider what was called the “American Roman question.” The meeting was called to discuss the following topics:

“1. Is Roman Catholicism a saving Christianity? or, are Romanists here and elsewhere, proper subjects of missionary labor as any other votaries of error and false religion?

“2. If Romanism is a spurious religion, and without saving efficiency, how should we treat it? Should we labor to expose its errors, resist its progress and teach its votaries the true faith of Christ, or withdraw our protest and remain silent respecting it?

“3. Do the peculiarities of Romanism, and its aggression in this country, call for special treatment and combined efforts, on the part of all Protestant denominations, to resist its progress?

“4. Are we in any danger politically from the growth and possible ascendancy of Romanism in these United States? And if so, in what direction lie our chief perils? and how may we most effectually avoid them?

“5. Is there in existence an organization adapted to this special work; and in which all Protestant denominations can labor in harmony, and with good prospect of success?

“Bishop Scott was called to the chair. The first speaker of the evening was Rev. Dr. Butler, of New England, formerly Superintendent of missions in India.”

He spoke at some length of the similarity between the method of propagating Roman Catholicism and that of the heathen nations in India, for extending their false religions. He also spoke of the contrast between the Roman Catholic and Protestant portions of Ireland, drawing inferences favorable to Protestantism in the comparison. He said there were 4,500,000 Catholics in the United States, and they were putting forth great efforts to

spread their faith; but if Protestants were equally energetic, there will be no need to apprehend that the former will ever dominate the latter. Catholics should be approached kindly in all endeavors to win them away from their old belief. Dr. Butler alluded to the late articles of James Parton on Roman Catholicism, in the *Atlantic Monthly*, and concluded by expressing the belief that had Father Hecker been properly approached by some warm-hearted Protestant when he was about changing his religious views, he might have become a good Christian. Rev. B. I. Ives, of Auburn, New York, was the next speaker. He addressed himself to the answer of the first of the queries propounded above. He believed that Roman Catholicism is not a saving Christianity. The object of the leaders of this religion was not so much the conversion of souls as it was to gain political ascendancy. It was not a saving Christianity, because it discarded enlightenment and encouraged its votaries to remain in ignorance. He concluded by giving it as his opinion that Romanists were the proper subjects of missionary solicitude and labor. A member from New York was next introduced to the audience. He spoke of the work of the American Christian Union, and its efforts for the conversion of Roman Catholics in this country, and also of its doings in Europe. He recited the history of the erection and workings of the Protestant Chapel in Florence and of the one in Milan, and spoke at some length of the great work being accomplished by the Protestants in Paris. In his opinion, Methodism was the true power to grapple with Catholicism and overcome it. He spoke of the efficiency of the Methodist teachings in the South in the conversion of the blacks, and compared the thousands so converted with the paucity of the results of Roman Catholic Missionaries. Rev. Mattison, of New Jersey, spoke briefly upon the question, and after the benediction the meeting adjourned.

It will be observed that these questions, together with the observations made upon them, were given to the press with the obvious intent, that they were understood to be the representative

acts of the Conference itself; although in a subsequent reply of Rev. Mattison to Dr. McMullen, the former seeks to shift the responsibility from the Methodist preachers in their organized capacity, and ascribe it to the account of a private individual. He says: "But no such resolutions were even passed or offered; the meeting was an unofficial one, gotten up by an individual." In another part of this same reply, however, Rev. Mattison plainly contradicts the assertion with which he commences thus: "Not wishing to shift the question discussed in the *public* meeting, and which you yourself proposed as the first of the series in your challenge, I put the whole in the form proposed by you, simply substituting the word Romanism for Methodism, so as to give you the apparent advantage of being in the defensive, which you so generously concede to myself."

Such like proceedings, without any apparent benefit to the cause of their authors, had so often before reached both the ear and the eye of the public, that the common sentiment had settled down to the belief that the Catholic Church with a prescriptive power of more than eighteen centuries to support her claim, could not be assailed in future with any prospect of probable success. The Catholic portion of the community had also begun to enjoy a season of rest from periodical disturbance. The peripatetic Theologasters armed with King James' Bible, Watts' Hymns, and cheap additions of the books of the execrable Hogan, Leahy and the shameless outcast, Maria Monk, had almost concluded that their occupation, like Othello's, was gone; but they were agreeably disappointed, for

"Satan finds some mischief still
For idle hands to do."

Accordingly, resuscitated from his long collapse, the enemy appeared again in the form of this Methodist General Conference, and though the attempt was expected to be a deed of silence and done in the dark, the voice of the shepherd could, all the better, be heard across the plain, warning the unwary that the "wolf was upon the walk." After having consulted and obtained the per-

mission of the Very Rev. Dr. Dunne, Administrator of the Diocese during the absence of Bishop Duggan, Dr. McMullen at once determined to test the sincerity of the authors of this business and their power to support and defend the position they had assumed. In the issue of the Chicago Times of the 28th of May, there appeared, therefore, the following challenge:

“CATHOLICITY AND METHODISM—A PROPOSED DISCUSSION.

*“To the Rt. Rev. Bishop Scott, Chairman of the Union Meeting for the Discussion of the Catholic Religion—*RIGHT REV. SIR: From the report in yesterday’s Times of the meeting over which you preside, I noticed that the following questions were proposed for discussion, and received answers as indicated below:

“1. Is Roman Catholicism (Catholicity) a saving Christianity?

“Ans. Negative.

“2. Should we labor . . . to thwart its progress, etc.?

“Ans. Affirmative.

“3. Do the peculiarities of Romanism (Roman Catholic Church) and its aggressions in this country call for . . . combined efforts on the part of all Protestant denominations to resist its progress?

“Ans. Affirmative.

“4. Are we in any danger, politically, from the growth and possible ascendancy of Romanism in these United States?

“Ans. Affirmative.

“5. In substance—Is Methodism the best organization in which all Protestant denominations can work to oppose Catholicity?

“Ans. Affirmative.

“I have contracted the questions for the sake of brevity, but I believe I have given their substance. The answers I gathered from the addresses of the reverend gentlemen, as reported in the Times. Now, Right Rev. Sir, I contend that the answers to the

first four questions are wrong. I maintain that, where an affirmative was given, it should have been negative; and where a negative, it should have been an affirmative answer. Regarding the fifth question, the ability of Methodism to oppose Catholicism (Catholicity), I would say, that I am not sufficiently concerned about it to give it consideration."

"Since these questions, Rt. Rev. Sir, are considered as highly important by the persons who composed that meeting, and I believe, by the members of your entire Conference, a proposal to give them a calm and candid discussion will be gratefully received. I therefore propose to meet any gentleman, lay or cleric, at some convenient time, and in proper place, to discuss orally the four questions mentioned above. If a written discussion would be preferred by the person accepting my proposal, I shall readily join in it, when a suitable organ can be found. Lest any apparent advantage would be given me by being on the defensive, I throw the defense on the other side and maintain the two following propositions:

"1. That Methodism is a spurious form of Christianity, in other words, no Christianity; and that the Catholic Church is the only true form of Christianity.

"2. That the teachings of Methodism, inasmuch as they affect secular society, are anti-social and anti-republican.

"That the acquisition of truth may be the sole object of the discussion, I must require that the person accepting my proposal be one who has passed through a complete curriculum of studies in some respectable college of this or some other country; and that he be of gentlemanly bearing and speech. I propose, finally, that I select two persons, and my opponent two, and let them select another; and that these five gentlemen take charge of the preparatory arrangements for the discussion, and make such regulations as may be necessary for the observance of decorum.

"I remain, Right Rev. Sir, Respectfully Yours,

"Rev. J. McMULLEN, D. D."

It is here evident that Dr. McMullen did not intend to enter the polemical arena with any *second rate* Methodist preacher; indeed their *highest dignitary* was called to account; and in the event of his refusal, the opportunity to represent him was freely offered to any other man, "lay or clerical," provided he had the reputation of a gentleman and a scholar. In the Times of the following morning, there appeared the subjoined acceptance of Dr. McMullen's challenge, and it speaks for itself:

"METHODISM vs. CATHOLICITY—Reply to Dr. McMullen's challenge.

"Sir: My attention has been called to your letter in the Chicago Times of this morning, addressed to Bishop Scott, and proposing to discuss certain questions which you are pleased to propose; and, as Bishop Scott's daily duties and his future engagements utterly forbid his giving any attention to the subject, and as I am one of the parties who took part in the Union Meeting referred to, and in the discussion therein had, it may not be out of place for me to respond to your letter. Allow me then respectfully to state that, under a proper statement of the religious issues between Romanists and Protestants, and under circumstances that will admit of a fair and full discussion, it will give me great pleasure to canvass such issues, and to respond to whatever you may advance in justification of your peculiarities. This much, therefore, may be considered as definitely settled. Under a fair and honorable arrangement, I will discuss the general issues with you at the earliest practicable moment. And as, in all such cases, the challenged party is entitled to suggest the preliminaries, I will respectfully submit, that inasmuch as all four of your first series of questions are virtually included in the first of the second series, the question for discussion shall be: "Is Romanism a corrupt form of Christianity; in other words, no Christianity?" Of this question I will maintain the affirmative and you shall maintain the negative. As to the "convenient time" and "proper place," and

also the order of the debate, we can doubtless come to a satisfactory arrangement. You would not, of course, expect me—a stranger in the city—to enter upon the discussion immediately, and without library or means of preparation; especially as I reside nearly a thousand miles from Chicago, and am under the necessity of returning home within a few days. If you desire a calm and thorough discussion, as you intimate, you must be willing to allow me, whether as the challenged party or otherwise equal advantages with yourself, in all respects. In order to do this, the *time* must at present be left an open question, as I cannot indicate upon that point till I have consulted other parties to whom I am under many obligations. As to the place, since I live in Jersey City, and you in Chicago, surrounded by your library and fellow-priests, I will suggest that we meet in some city between these two points, where we can stand upon equal ground in all respects, as far as possible. The above questions and suggestions being accepted, through the columns of the Times, I will suggest preliminaries at the earliest possible moment.

“Very Respectfully Yours,

“Rev. H. MATTISON.”

In the following words, Dr. McMullen replied to Rev. Mattison's determination to argue the question:

“CATHOLICITY vs. METHODISM.

“I wish to give a brief statement of what has occurred in reference to my proposal to discuss certain questions regarding Methodism and Catholicity. According to a resolution of the Methodist Conference, now in session in this city, a meeting was held, in which a Methodist Bishop presided, to discuss the Catholic religion. The views of that meeting were that Catholicity is not a saving Christianity (?): that it is aiming at a political ascendancy in the United States; and that all protestant denominations should unite in the Methodist organization to oppose its advancement.

“*My Proposal*:—I denied these assumptions, and offered to refute

them in a friendly discussion with any person of thorough education, and known to be a gentleman in speech and manners. I offered to prove that Methodism is no Christianity; that its teachings, inasmuch as they affect secular society, are anti-social and anti-republican. I suggested that the circumstances of the discussion, time, place, observance of order, etc., be arranged by five gentlemen, of whom I would select two, my opponent two, and these four would select the fifth." Dr. McMullen had requested the Hon. J. Y. Scammon and the Hon E. C. Larned, two non-Catholic citizens to act for him.

"I see an answer to my proposal in Friday morning's Times, signed by Rev. H. Mattison, who tells us he is of Jersey City. He says: "Under fair and honorable arrangement, I will discuss the general issues (?) with you at the earliest practicable moment."

"What are the general issues?"

"The question for discussion,' he says, 'shall be: Is Romanism a corrupt form of Christianity; in other words, no Christianity?' Then he will not defend Methodism against the charges of being a spurious form of Christianity, or show that its teachings are not anti-social and anti-republican. Then he relinquishes his attack on Catholicity as aiming at political supremacy in the United States and his invitation to all Protestant denominations to make war on the Catholic religion under the banner of Methodism.

"The first practicable moment of the discussion. Rev. Mr. Mattison is 'under the necessity of returning home within a few days.' He resides nearly a thousand miles from Chicago.' He has no 'means of preparation' here, and is 'without a library.' I assure the Rev. Mr. Mattison that I did not intend to place him in such distressing circumstances, especially since he is 'a stranger in the city.' Could he not have gained access to the study of a brother of our city? I would have bid him welcome to the use of my library or directed him to the Methodist repository. But has not the reverend gentleman the accumulated wisdom of the General Conference, with its host of Bishops, elders, etc., to draw

upon, in order to substantiate his gross assumptions against the Catholic Church? When will Rev. Mr. Mattison have revised his library, and when will he be prepared for discussion?

"My parting remarks to the Methodists:

"GENTLEMEN: I am done with you for a season, perhaps forever. I am in the habit of overlooking *rant* and *vituperation* against the Catholic Church; but I did think that, among all your representative men assembled, there might be a gentleman and a scholar who was not afraid to stand by his assertions. I have been mistaken; and whatever you may do or say hereafter will never engage my thought or move my pen. You come to Chicago and give vent to your low, ignorant prejudices. You throw out your disgusting filth in the midst of this community, through the public press, and when you are called upon to gather it up and take it back, you acknowledge that it is intangible, and bid us wait until libraries are consulted and preparations made, and the whole matter will be settled in some country town between Jersey City and Chicago. If you wish to oppose the progress of the Catholic Church in the United States, you will never succeed by throwing dirt; it will not stick. You must bring sterling, heavy thought. If you have not got it, then leave the way.

"J. McMULLEN, D. D."

Dr. McMullen, in sending his challenge, addressed the presiding officer of the convention, but he signified his willingness to discuss the questions "with any gentleman, lay or cleric, who had passed through a curriculum of studies in some respectable college." He hinted strongly that no body of sane men would meet, make statements and offer suggestions, of such a character as appeared in the public press, unless they were able there and then to substantiate their assertions. Now, he offered them an opportunity to make good to the public their charges against the Catholic Church, he sought no evasion in having the discussion, he wanted no quibbling, he saw assembled the entire wisdom of the Methodist Church in the United States, and they ought certainly have brought forward a more able man than the obscure Jersey preacher.

“Which reminds me of the gauntlet Father McMullen has thrown into the Methodist camp, which Brother Mattison picked up with a clerical pair of tongs. But as Father McMullen refuses to meet Brother M. half-way between New Jersey and Chicago, and Brother M. is disinclined to meet Father McMullen until he can get behind the ramparts of his library, which, unfortunately, is in New Jersey, or some other place in foreign parts, there is little prospect of a friendly meeting to settle this little dispute between the two M's. In the meantime the father's glove still lies on the floor of the conference room. Are the good brethren going to leave it there to be swept out by the janitor? As I understand it, the contest is reduced to general principles, the brethren claiming that Roman Catholicism is not Christianity at all, and the priest claiming that Methodism is not Christianity. The question is a simple one. My brethren over on Clark street threw the first brick. I hope they are not all going to get behind their bookcases. Where is the champion who will take his Bible for his buckler and come out and pick up Father McMullens glove? I have before spoken of a threatened Methodist degeneracy in the matter of tan-bark. Is it possible that this degeneracy is not a myth? There was a time when such a challenge would have found a quick answer from every tent in the Methodist camp. If they were so unfortunate as to have libraries they would have sent them to the rear with the other *impedimenta*, and, slinging their Bibles over their shoulders, a thousand knights would have spurred out into the plain, demanding the pleasure of doing battle for the good cause.”

Mr. Mattison sent in reply to Dr. McMullen's last letter a note which purposely did not reach its destination. It was addressed to the care of the Hon. J. Y. Scammon who, without delay, published the subjoined communication:

“CHICAGO, June 2, 1868.

“Rev. H. Mattison, D. D.—Dear Sir: I regret that your letter, addressed to Dr. McMullen, and which is published in an evening paper, did not come to my notice until it was too late for Dr. McMullen to send you the written assurance you desired by four o'clock this afternoon.

“Dr. McMullen is ready and willing to discuss the question with you, and has authorized me, on his behalf, to fix the form, time, and place of the discussion, in such fair manner as shall be agreeable to you, and conform to my judgment as to fairness. I regret that I do not know your address, that I might call on you in person; but, as I do not, I am compelled to send you this letter through the press. If it fail to reach you in season, I beg to assure you it is through no fault of Dr. McMullen, and to add that my attention was not called to your letter until I had returned to my residence this afternoon, though the letter was laid on the table in my office before I reached the bank this morning. I will add that my only reason for acting in this matter at all has been to help to carry out the desire expressed for a free and fair discussion. Neither Mr. Larned nor myself is of the religious persuasion or church of either Dr. McMullen or yourself.

“I am, etc., very respectfully,

“Your obedient servant,

“J. YOUNG SCAMMON.”

It will be seen by the above, that Rev. Mattison's last acceptance of Dr. McMullen's challenge was sent to J. Young Scammon, and either by accident or design, at a time when it would have been impossible for Dr. McMullen to reply. The Mattison letter was of such a nature that it brought forth these comments from the Chicago Times:

“The Reverend Mattison, who has been seeking a theological controversy with Rev. Dr. McMullen, of this city, turns out to be a braggart, as witness his letter addressed to Dr. McMullen, the

language of which would not be permitted in the prize ring. He is, too, an ignoramus, as the grammar, orthography, and punctuation of his manuscript lamentably show. He is not at all the sort of person whom Dr. McMullen challenged, the other day, to the discussion of certain questions of religious disputation. The challenge was to a gentleman and scholar, whereas it is answered by a vulgar brawler and illiterate pretender. It is to be hoped that Dr. McMullen, as a matter of self-respect, will not proceed further in the affair."

Among the many communications which appeared at this time, the following is inserted :

"I deeply regret occasions which call forth any such expressions of opinion ; but, when we see prominent divines mounting the rostrum for the purpose of insulting millions of their fellow-citizens, in their holy rage for the salvation of souls, forbearance on our part must cease ; and, if we have the charity not to return the insults, as we might do with more show of reason, we have at least sufficient spirit to show to the world that they do not pass on unnoticed or disregarded.

"In this enlightened age, to be told such things as were enunciated from the rostrum of the Clark Street Church is an insult to the community at large, as well as to those to whom they were chiefly directed. I do not mean to say that they held a meeting for the express purpose of casting insults, but, in their 'exhilaration,' they forgot prudence and delivered themselves in the manner reported.

"The object of this letter is to take an unqualified objection to an assertion—how they do deal in assertions!—of the Rev. Mr. Ives. He is reported to have said that, 'If the Romanists had the power, they would prevent freedom of speech,' and by implication, freedom in its broadest sense. Now, I know that this opinion was not original with the speaker. It first emanated, if I am not mistaken, from the rabid pen of Joseph Hume, and was afterwards picked up by English divines in their arguments

against Catholicity; and notwithstanding, the whole thing was torn into shreds by Dr. Milner, they still persisted that the thing was true, on account of the favor with which it was received by the ignorant mass of English protestants. Mr. Ives, in his reach after pulpit eloquence, happened on it; and, because it pleased his imagination, he took it as gospel,—not taking the trouble to see if history—impartial history—would verify the fact. He took it as he found it—for better for worse; and, in his exhilaration, he set it forth as his own candid, original opinion. Is it necessary to inform the reverend speaker that the Venetian republic flourished in its splendor in the palmy days of Romanism; that Swiss Catholics under Tell, fought for and gained a Republic; that the Scots, with Bruce and the ‘taper god’ in the van, trampled down the hosts of England at Bannockburn; that, at the time when all Protestant European countries persecuted their subjects for religious opinions, Catholic France tolerated the Huguenots; that in our own loved land, the first State to hoist the banner of religious freedom was the Catholic State of Maryland; that the Catholics of America rushed to the banner of Washington when the Puritans of New England did all their might to help the invading and enslaving armies of England; and that Catholic names are on the document called the Declaration of Independence?

“In his study of history—if he did study it—did the ‘prominent’ divine notice these remarkable facts; and, if so, why did he ignore them, and take for his authority the prejudiced and unfounded assertions of the upholders of a State church? Ah! it would be well for us all, if we took more trouble to discover with an ingenuous mind the real difference between our opposing beliefs, to state them plainly and fairly, and not to make such ignorant assertions and uncharitable falsehoods.

“I am pleased to see in to-day’s Times the challenge of Dr. McMullen to a friendly discussion of the relative merits of Catholicity and Methodism. Of course the conference will not adjourn without appointing one of its champions to gird up his

loins for the contest. If so, an excellent opportunity will offer of hearing and seeing a gentleman brought up in the bosom of the Catholic Church, who has the requisite knowledge and moral courage to cope with one of those shining lights. Let them be assured that it is most necessary to appoint a person who is 'prominent;' and be he ever so 'prominent,' it will do him no injury to go in training for a short time."

The members of the Methodist Convention folded their tents and quietly stole away. There was not one except Mattison who would publicly maintain the position they had accepted, and their conduct excited the greatest disgust in the minds of many who were *spoiling* for a controversy, and brought upon them the ridicule of all classes of religionists.

CHAPTER XV.

DR. McMULLEN ACCOMPANIES BISHOP DUGGAN TO THE II. COUNCIL OF BALTIMORE — THE CHOLERA VISITS CHICAGO DURING HIS ABSENCE — HE TAKES A CENSUS OF HIS PARISH — BISHOP DUGGAN'S ILLNESS — HIS DEPARTURE FOR CARLSBAD, AUSTRIA — HE IS CALLED TO ROME — HE RETURNS TO CHICAGO — COMPLICATIONS ARISE ON ACCOUNT OF THE BISHOP'S ACTS — DR. McMULLEN LEAVES CHICAGO FOR ROME — A LETTER FROM HIM — DEATH OF VERY REV. DENNIS DUNNE, D. D. — RECONCILIATION — BISHOP DUGGAN'S MIND SUCCUMBS AT LAST — DR. McMULLEN'S RETURN TO CHICAGO.

In October, 1866, Dr. McMullen attended the II. Plenary Council of Baltimore, as one of Bishop Duggan's Theologians, where his profound learning and readiness to invest every subject entrusted to him was undertaken with such earnest ability that he won the respect of the Fathers of the Council. On his return to the Diocese he continued in charge of St. Paul's parish. During the year 1867, he devoted himself zealously to advance the interests of his parish. In mak-

ing a census of the parish, which he did by visiting every house and frequently several apartments in one house, he discovered that he had over one thousand families confided to his care. He enlarged and remodeled the Church; adding to this improvement a large school and parsonage, so that before the close of the year 1867 he had one of the most compact and best regulated parishes in the city of Chicago.

It was at this period that the final giving away of a vigorous and brilliant intellect led to various complications in the Diocese. It is a matter of grave doubt, whether any good end would be served, by giving a full statement of occurrences, which caused so many deep wounds. What can be truthfully said here, is, that to none so much as to those who were the interested parties, are they so well known and the causes so apparent. The incipient insanity of Bishop Duggan could not escape the eyes of those who were familiar with him, and who attributed to this true cause, that variableness of purpose and action, which were attended with consequences so heartrending to all lovers of peace and unity. The Bishop's many advisers had for some time urged him to leave the cares of office and go abroad, where he could get relief from his ailments. Before his departure for Europe, the Bishop said to one of his priests, that if his health did not improve, he would go to Rome and resign the Bishopric of Chicago.

At different times reports of the Bishop's condition—he was sojourning at Carlsbad—arrived in Chicago, in fact, that there were not only no signs of improvement, but every indication of spinal trouble, which was inevitably reaching the brain.

It was, therefore, after serious deliberation that four priests of the Diocese united in sending a letter to the Cardinal Prefect of the Propaganda, giving several reasons, why, that when Bishop Duggan should hand in his resignation, it should be accepted. The Bishop's friends, at the time in Rome, to whom the letter was submitted, notified him, and advised him to come and see to it. He did so without delay, and when the statements in the letter were

laid before him, and the names of the priests made known, to disprove the allegations, he said he would return to the Diocese. On his arrival in Chicago the Bishop closed the Seminary of St. Mary of the Lake, dismissed the four priests from their positions, and ordered them to leave the Diocese. Such irregularity of action, caused the priests to appeal to the Holy See, and Dr. McMullen was selected to go to Rome and represent the facts in the case. Soon after he reached the Eternal city, he sent the following letter to one of his friends :

“AMERICAN COLLEGE, ROME, Nov. 19th, 1868.

“Dear Friend:—I learned from a letter from Father Roles,—I received two from him, and one from Father P. W. Riordan, that you were in good health and cheerful. Bear your troubles like a heroic priest, who puts his trust in God and does what he believes is right. I am quite confident that good to religion throughout the country will result from our action; although we may have to suffer a little trouble at present. I was received in Rome as if I were returning home again. The Cardinal has treated me with the kindness and confidence of a father; he frequently inquired for you and how you were situated. The Cardinal sent me to the American College in company with Dr. Corcoran, so that with Dr. Chatard and others of the College I have excellent company. I have my papers from the Vicariate and go out to say Mass in the various churches.

“I met several friends from Chicago, in Germany; they are now in Rome and I act as their guide, in which capacity I am quite an adept. So you see that there are some bright features, which serve to cheer me on in my work. The Cardinal told me this morning that he had laid our affairs before the members of the Council of the Propaganda, and they concluded to arrange our matters. He said also that he had consulted with the Holy Father, and read to him a letter of mine explaining the difficulty, and then read a translation of the Bishop's letter. The

Cardinal seems to understand matters very well, and will insist on our rights—time will tell. In the meantime let us pray and be good, and no doubt matters will pull themselves through, for the advantage of religion and our own good.

“Yours, as ever,

“J. McMULLEN.”

It can easily be seen from the above letter that Cardinal Barnabo, Prefect of the sacred congregation of the Propaganda, received Dr. McMullen as one whose motives were above question, and who was entitled to a hearing from the Holy See. In the same letter he wrote, “Thank God I have never been deprived of my ecclesiastical faculties.”

When the Holy See counseled him and his fellow priests finally, to come to an understanding with their Bishop,—that it would be for the good of religion and that they would remain in the Diocese as before, they hastened with promptitude to do so, and the magnanimous words of Bishop Duggan, “Why, we were always friends,” made an impression on their hearts which more than recompensed them for the trials they had undergone. On Dr. McMullen’s return to Chicago in the Spring of 1868, he found vacancies which filled his soul with anguish. The dreaded hour had come to Bishop Duggan. That beautiful mind had succumbed to the enemy at last, and he had been removed to the Asylum of the Sisters of Charity in St. Louis.

The earthly remains of the noble, great-hearted Dr. Dunne were at rest in Calvary Cemetery. The heart so large, so uncalculating in its charities, so regardless of self, had broken as only such hearts can break; but without a word, it may be said, without one thought of bitterness towards the one who had irresponsibly inflicted the blow. Well did he say, while the death-sweat was on his brow and the very dew of death on the long, pathetic eyelashes, “I have never spoken any but kind words of my Bishop.” He knew who that Bishop was when in his right mind and he loved him to the last. Bishop Duggan visited his Vicar-General and gave him the last benediction on his death-bed with a tender-

ness which recalled all the loveliness of soul in the Bishop's most beautiful years.

Whatever opinions may have been entertained concerning the action of the V. R. Dennis Dunne, D. D., V. G. Revs. John McMullen, D. D., J. P. Roles and James J. McGovern, D. D., either as to its motives or immediate results, subsequent events have proved, not only their sincerity, but their confidence that in due time the truth would be known and be of benefit to the Church in this country.

The honesty of Dr. McMullen's purposes in life were never doubted by any one who knew his sterling mind. Not long after this time there was one, not swift to praise, his Metropolitan, Archbishop Kenrick of St. Louis, who said in admiration of this fine trait of character: "One thing is certain, John McMullen is an honest man." From first to last of those memorable days, Dr. McMullen's great soul was put to a severe test, yet he awaited with patience and accepted with submissive spirit the advice and decisions of his superiors. For such a man there were no humiliations, because he outstripped them by his sublime self-abnegation.

CHAPTER XVI.

VERY REV. THOMAS HALLIGAN APPOINTED ADMINISTRATOR OF THE DIOCESE OF CHICAGO — DR. McMULLEN IS ASSIGNED TO THE CHARGE OF THE MISSION OF WILMINGTON — HIS LABORS IN THIS PLACE — HE BUILDS A CHURCH IN BRAIDWOOD — HIS STUDIOUS LIFE — HIS LECTURES IN BEHALF OF DIFFERENT CHARITIES — INCIDENTS OF HIS LIFE DURING THIS TIME — BISHOP FOLEY'S APPOINTMENT TO BE ADMINISTRATOR OF THE DIOCESE OF CHICAGO.

After the removal of Bishop Duggan to St. Louis, the Very Rev. Thomas Halligan was appointed Administrator of the Diocese of Chicago.

The work assigned to Dr. McMullen on his return from Rome, was the pastoral charge of the Church of St. Rose of Lima in Wilmington, Ill. In the midst of his exciting labors of previous

years he had often dwelt upon the happiness of a quiet life, and more than once manifested a desire for a parish in the country. He often spoke of the heavy responsibility of attending to the spiritual welfare of the many thousands of souls to be found in large city parishes, and of his readiness to escape such duty. These expressions had seemed to those who heard them, as the passing fancy of a wearied mind; but when they saw him in Wilmington, he could not but feel that he had that power of adapting himself to any people, place or circumstances. Once in an instruction to the seminarians of St. Mary of the Lake, he said: "They should have priestly minds that gladly bow to the will of superiors and accept the humblest mission in the diocese as if it were the greatest."

"The country parish," he once said, "exists only in name. The great improvements of this age by which distance and time are lost to view, cause every place in this State to become as one, with this only difference that the number of souls are greater in large cities and the duties of a priest proportionately heavier."

His parish, the ceremonies in the little Church, his sermons and visits among the people, all evidenced his zeal for God's service. The generous simplicity of his house was noteworthy. The liberal frugality of his table and his large hearted hospitality gave a zest of welcome to his many visitors. He frequently would be seen strolling along the banks of the Kankakee River, or through woods and fields. He loved to spend his morning hours among his flowerbeds, filled with the choicest plants, and the decorations on the walls of his sitting-room or study, bespoke his love of color, in plumage and leaf.

On his arrival in Wilmington, Dr. McMullen found a larger field of church labor than he expected. He therefore, with his wonted energy, set himself to the work of meeting every demand in the spiritual as well as the temporal reconstruction of the parish. An addition was made to the Church; he purchased and hung in a belfry adjoining the Church, a bell weighing two

thousand pounds; he erected a pastoral residence, and having the near town of Braidwood as an out mission, he built a small church suited to the wants of the people in that place. All this in the short space of fifteen months.

When recalled from Wilmington to Chicago, he left all these improvements paid for, and one thousand dollars in the bank. All outward appearances indicated that Dr. McMullen seemed to enjoy his quiet little country home. "Now," he said one day, "I can devote myself to a thorough acquisition of an ecclesiastical and sacerdotal spirit; I have never had such a chance to give my attention to the priestly life. A full opportunity was now given him to exercise that spirit, and they who knew him well and associated with him, could see how admirably he was imbued with it. He loved the society of a few chosen friends with whom he would mingle in unfeigned frankness and enjoy the caustic remarks and brilliant repartees of minds he acknowledged superior to his own. He however, lived mostly within himself as St. Gregory said of St. Benedict, "*habitavit secum.*" A writer in the Dublin Review of January, 1864, says of the saintly Father Faber—the extract was found among Dr. McMullen's papers: "He had a thorough mistrust and dislike of all low views and compromises in serving God. He aspired both for himself and for others to the highest, not out of any rigor or moroseness, nor out of any vain glorious affectation of sanctity, but from a deep and consistent desire, after the nearest union with God. No one was more large in permitting all that is innocent and lawful; none more highminded in encouraging inviting, urging men up the narrow path. He had a kindly good-humored raillery for the vanities and singularities of silly pietism which reminds one of St. Phillip of Neri's counsels of ruffs and high-heels. Certainly no one could hear him speak of the love and service of God without being attracted by it. It has been well said, that to make men love their country, the rulers must make it lovely, and it may be said of religion, that to make men love it, spiritual guides must make it lovely."

Dr. McMullen's character during this period of his life, in fact, through all his priestly career, is most beautifully portrayed in the above foregoing words. His pastoral solicitude for the good of his people in Wilmington, caused him to be accessible in all their matters, spiritual and temporal. Many incidents occurred in which a full requisition was made on his unbounded patience, and they partook of the nature of those perplexing duties, which are pretty much the lot of every priest in this country.

He always showed a deferential respect to his elder brethren in the priesthood. "I cordially dislike," he would say, "to see our seniors treated with a familiarity bordering on contempt. Those men, who, perhaps, are not bright of intellect in the eyes of the world, have kept true to their trusts, fought the good fight, acted their parts well and grown gray in the service of the Lord, I therefore honor them; we shall be old some day."

He gave much of his time to study, and began to write a number of theological essays, several having been outlined and submitted, as was his wont, to the advice of a friend. He once said, "There is a great deal of intellectual ability lying torpid which ought to be brought out, not that which is soon engulfed in newspaper writing, but what should leave after it strong proof of earnest faith and work. See the writings of the fathers, yes, all along the history of the Church up to the discovery of printing. It is too true that the majority of priests, are necessarily much engrossed in the temporal progress of the missions they have to care for, but the time will soon come when a more settled condition of affairs will allow their successors to do work, which will be expected of them and it is well that they should prepare for it." His devotion to the Blessed Virgin appeared at this time greater than ever. "Do not I," he would say, "have to thank my Blessed Mother for all the favors I have obtained from God? Ah! she is my life, my sweetness and my hope." He daily recited his beads. Once when he went on a pleasure trip, it was noticed that he was very much troubled in spirit; his companions could not understand the cause, as his affairs were

left after him in good order and why should he be worried? "I have forgotten my beads," he said, "and I feel like a soldier without weapons on the battle-field."

During this time, he delivered several lectures for the benefit of churches and charitable institutions in the city of Chicago, in many places in the State of Illinois and in other States, for which he politely, but firmly refused any recompense. He gave several missions, assisted by the neighboring clergy, in Rock Island, Lamont, Dixon, Lockport and Chicago. "Yes, my time is pretty well taken up," he said one day, "I have not much *otium cum dignitate*, and I can assure you, that I live a very contented life." He had contracted some small debts before his last trip to Europe, and to clear them away, he used all his incidental funds, inso-much that he was often without one cent on hand. One day through the kindness of the conductor, who knew him, he obtained a free ride on a certain railroad, as it happened, that in his haste to make the train, and believing that he had sufficient change in his pocket for his fare, he boarded the cars and when he was approached by that official for his ticket, to his utter chagrin he found himself without a ticket and moneyless. He always carried his own funds with him, so that from this incident it is easily understood how he cared for himself. "Well," he said one day to a friend, "I have paid all my personal debts and I feel like a free man." He was highly respected and loved by the coalminers who formed the bulk of the congregation in Braidwood. The lives of those people were a source of continual anxiety to him. He was often seen going from house to house looking after the well-being of this portion of his flock. "Little is known," he said once, "of the hardships those people have to encounter; danger is constantly staring them in the face, down in the bowels of the earth they dig and delve. They are shut out from the broad day sun, men of sinewy frames, rapidly growing old on account of their arduous labors; strong-hearted, honest and true. I do like to help such people, as it seems that they are looked down on, owing to the character of their work, but they are among the fair-

est and noblest of God's children and I love them." Such people enlisted his deep interest, thus it was that he allowed no time to elapse before he had a fine frame church built for their use, and Mass was celebrated in it every Sunday. He was sure to go to Braidwood every other Sunday, on his turn, as he had to get an assistant priest, and it was his great delight to address plain earnest words to the congregation at Mass, or sound instructions in the afternoon. He would gather together all the Catholic children of the place and spend one and two hours in teaching them the truths of Holy Church as simply as he possibly could, so that when the children were presented for Confirmation, their excellence in promptly answering all questions put to them in the Christian doctrine was commended by the Bishop and assembled clergy.

The spiritual foundation laid by Dr. McMullen in Braidwood was lasting; succeeding years proved this fact and those people treasure up with fond recollection "their good father doctor." There was an impression spread abroad at one time, which had caused many to believe, that Dr. McMullen was a religious enthusiast, or he was so wrapt up in the depths of his philosophical meditations, that he could not bring himself to the detailed minuteness of every day life. He had heard that remarks were made about his inaccessibility and indifference to the weal or woe of others; and therefore, thinking that he had such a weakness, as he termed it, he did what he could to show the contrary on all occasions. There was not a pious old woman in the Wilmington parish who did not find the doctor ready to have a friendly chat with her, and he made this a rule for the balance of his life. He studied to retain the names of all the children of Catholic parents, and when they came to see him, or met him on the way side, he was sure to give them a most friendly greeting. He said to a friend, when they were taking a drive through the Grand Prairie, "Is it not really a pleasure to meet the smile of innocence in the little ones, and the look of loving veneration in the aged? That house we passed, is blessed, the whole family is

practically Catholic and the welcome given us, as we stopped at the gate, is but little to the respect that would be shown us, did we have time to enter."

In Nov., 1869, the news of the appointment of the Very Rev. Thomas Foley, D. D., to the Administration of the Diocese of Chicago reached Dr. McMullen in his Wilmington home. He manifested the greatest pleasure on receiving a confirmation of the fact. Having met Dr. Foley in Baltimore during the Council in 1866 a mutual attachment had sprung up between the two, which became closer when they were united in the management of the great Diocese of Chicago.

CHAPTER XVII.

THE RIGHT REV. THOMAS FOLEY, D. D.—SKETCH OF HIS LIFE—APPOINTMENT TO THE DIOCESE OF CHICAGO—SERMON OF INSTALLATION BY BISHOP BECKER—REMARKS BY BISHOP FOLEY—HIS CHARACTERISTICS—HIS LABORS—AN ADDRESS TO THE CONGREGATION OF THE HOLY NAME.

On the 10th day of March, 1870, the Right Rev. Thomas Foley, D. D., was installed in the Episcopal See of Chicago. Dr. McMullen said on his return from Baltimore, after the obsequies of this much lamented prelate, "The memory of Bishop Foley ought to be kept always fresh in the minds of the people of Chicago." With that sentiment in view a sketch of Bishop Foley's life finds room among the pages of the life of him, whom the Bishop, loved as a friend, selected as a prudent adviser, honored with his confidence, and placed next to himself in the management of the interests of his Diocese.

The Right Rev. Thomas Foley was born March 6, 1822, in Baltimore, Md. He was the son of Mathew Foley, of the County of Wexford, Ireland, his mother being a native of the same locality, the two emigrating to the United States early in 1821. When ten years of age young Thomas entered the preparatory school of St. Mary's College, and, after pursuing the prescribed course of study, matriculated at the college itself. He enjoyed there the best educational advantages the institution afforded, graduating in 1840, at the age of eighteen, with the degree of A. B. Having determined to devote his life to the service of the Church, he entered the Theological Seminary attached to St. Mary's, where he studied philosophy and theology, and thus passed six years in preparing himself for Holy Orders. He was elevated to the priesthood August 16, 1846, at the Cathedral, in Baltimore, by the Most Rev. Archbishop Eccleston, by whom he was subsequently appointed to take charge of the Catholic missions in Montgomery county. In this charge he had four churches to attend, the congregations were scattered, making this his first care of souls, a most difficult one.

After officiating for eight months, he was called upon to act as assistant pastor of St. Patrick's Church in Washington. He passed two years in this parish, and was then called, in 1849, to the Baltimore Cathedral by Archbishop Eccleston. Here he labored with assiduity for twenty-one years, during that time filling several important positions. When Archbishop Kenrick was translated to the Baltimore See in 1851, Father Foley became his secretary and he held the office of notary in the II. Plenary Council of Baltimore. The following year he was made Vicar-General, a position which his commanding ability eminently qualified him to fill, until the illness of Bishop Duggan prepared the path for his translation to the Diocese of Chicago.

In November, 1869, he was appointed Bishop of *Pergamus in partibus infidelium*, Coadjutor-Bishop and Administrator of the Diocese of Chicago, *cum jure successionis*, and was consecrated February 21, 1870, in Baltimore, by Bishop McCloskey of Louis-

ville, Ky., who was assisted by Bishop Rosecranz of Columbus, O., and Bishop Becker of Wilmington, Del. On March 10th, as above stated, he was duly installed in his Diocese in the Church of the Holy Name, on the corner of North State and Superior Streets, Chicago. The ceremonies of installation excited the greatest interest at the time, and as the new Bishop was entering, as it was supposed, on a work fraught with many difficulties, great curiosity was aroused to see and hear him on this occasion. After Bishop Foley had been saluted by all the clergy present, Solemn High Mass was celebrated, and a sermon was delivered by the Right Rev. Bishop Becker, who had accompanied his old friend to the new Diocese.

The Bishop took as his subject the Gospel of the day, which referred to the miracle of the loaves and fishes. Closing an admirable discourse, he said, "On this occasion I do congratulate you, my brethren of Chicago, on the arrival of your Bishop. It is not suitable that I should say much, and I can only remark to those by whom he is best known and most dear, that his knowledge and goodness will shine forth over you, and guide and direct you in the paths of virtue and goodness, which is my sincere prayer. What we have lost you have gained. This is not the suitable time for feelings and emotions in a Catholic pulpit, but were I permitted to allow my passions to break forth, you would see how deeply affected I am. He has come among you, and the more you know him, the more you will love and respect him. As your pastor he deserves your highest regards, and according to the manner in which you treat him, you will be rewarded hereafter by Him, the Great Shepherd of souls, who sent him here by Apostolic authority." Before the services ended, Bishop Foley advanced to the railing and spoke as follows: "Peace be to you. I find no better remark to address you on this occasion and no better salutation to make, than that which our Lord and Savior Jesus Christ addressed to his disciples at his first meeting with them after his suffering and resurrection, without any reference whatever to the sorrows that he had passed through, and to those terrible scenes

which the Evangelists have depicted. He says to them, 'Peace be to you;' no words can express more fully my feelings toward you and the object of my mission here than the words 'Peace be to you.' I am here, as I believe all of you know, not by my own choice, but by appointment of a higher power, and in consideration of which it was my duty in obedience to yield.'

"I am here for no other purpose than that which Jesus Christ announced to his Apostles, when he said to them: "Peace be to you." My mission here is to honor his peace. I come here to teach you, a Christian people, that our whole religion consists in this, that we keep peace with God, peace with our neighbors and peace in our own hearts. From the day when this was proclaimed, down to the present, there has been a conflict between the world and the children of God; it is the object of our Holy Church, it is her mission upon earth to teach us to understand what peace is, upon what it rests and how we may procure and preserve it. It is not by idleness, by neglect of duty, not by composing ourselves to a peaceful sleep, that we can obtain Christian peace. The life of a Christian is a life of constant conflict, and we must wage a perpetual warfare if we wish to secure to ourselves the true peace which alone brings happiness. The church tells us in the language of the beloved disciple that we have strong enemies to contend with. These enemies are classed under three heads by the holy writer, when he says: in this world we have to contend with the flesh, the eye and pride: The flesh is luxury and the love of pleasure and self-indulgence; the eye is avarice and the love of riches, and the pride is ambition and inordinate self-esteem. We must meet the first by the mortification of the flesh and our senses; we must overcome the second by a life of poverty and by the practice of giving of the goods of this world, and by fixing our hearts upon our chief treasure which is in heaven; we must master the third by acknowledging our complete dependence on God, "who giveth and taketh away,"—the Supreme Author of all. We must learn to overcome them through the example of our Divine Lord and Savior, who, when he was

tempted with the proffer of all the kingdoms of the earth, bade Satan get behind him and told him that they were not his to give."

"In this world, my Brethren, there are few amongst you who have not the common experience that life is a season of conflict. We have enemies everywhere, and we carry in us our worst enemies; we therefore must be constantly vigilant, and exercise ourselves daily in the practice of virtue, of prayer, of charity, of humility, of mortification, of patience in order that we may entirely overcome these enemies which we carry in ourselves. We have to keep peace with our neighbor, and as the peace which we feel towards God is founded upon obedience to law and submission to the divine will, so also peace with our neighbor must be procured by strict obedience to God. Hence it is that our Lord Jesus says in the Gospel, that he gives them a second commandment to love their neighbors. This was the second commandment added to the first and it requires of us that we should be prepared on all occasions to render every service in our power to our neighbor. The divine commandment also is to treat our neighbor with condescension, if he should fall into a fault, and if circumstances seem to make him guilty, we are in charity bound not to judge him, but to leave that to the justice of Almighty God.

"And you, my Rev. Brethren, who are to preach this mission, this doctrine of peace with me in this large and important Diocese, we must remember that we are not to preach the word alone, but we are to speak by our lives and by our actions; we are to teach the people what true charity is, and what the peace of God is, and they will learn more by our example, by our affection and untiring respect toward each other, by our veneration for the work of the ministry and by our spirit of self-sacrifice, and of devotion in the high vocation to which we are called, than they will learn even by the Scriptures, for we priests are placed here successors to Melchisedeck, priests according to his honor, who was the prince of peace,—we are to give an example of peace to our people that they may love and practice it. We now ask that we may have

in our own hearts that peace which results from obedience to the law. There is no peace for the wicked and the way of the transgressor is hard, we must therefore cultivate peace in our own hearts, love of retirement and humility, such as Jesus Christ exhibited in his career, this must be the lesson by which we are to be constantly governed. The peace which God gives to the heart is given to the Christian who keeps the law and loves his neighbor, this is the peace that the Apostle tells us 'surpasseth all understanding.'

"As the man who spent all his money to endeavor to secure a pearl of great price, so my dear brethren I tell you to endeavor to possess this peace in your hearts. Then this tempestuous life will be a serene and happy one, it will make the labors which you are to perform and to which you are subjected, labors of love and merit, it will assuage those pains, it will smooth down those asperities which so often make life intolerable, in a word, you will find if you possess this peace infinite joy and foretaste of the delight and of the happiness of Heaven, yes we will love, as love the elect and enjoy the vision of God. I appeal to you to heed this lesson in order that from the beginning of our connection, you may understand that I have come to you for no other purpose than for peace, and if peace ever be broken again in this Diocese of Chicago, it shall not be broken by me. To accomplish the charge which has been laid upon me, will require not only my energies and all the powers which I may be able to employ, but it will require the prayers of all of you; as for you, Rev. Gentlemen, I shall expect from you the most cordial and warm co-operation. I come here as one of yourselves, I am a priest and you are priests; it is true that in my office and in my pastorate I possess a jurisdiction which is not given to you, but I am to exercise this for your benefit and I am to account for it to God himself. Upon this occasion, then I entreat you to accept the assurances which I now make to you in the presence of this altar and before God himself and in your presence and in the presence of the people, that whatsoever I am and whatsoever I may be, I have come to devote myself to the

welfare and benefit of this Diocese, and for my success and for the help that I wish to receive, I rely chiefly, I may say exclusively, upon my clergy.

“Can I not trust you? I am sure that I can, and if I know the spirit of the Catholic priesthood, it is a spirit that is not of earth; it is not a spirit that can be bought or sold. It is not from earth, but given by the Holy Ghost, it is something which we cannot barter away, it is given to me and it is given to you, it is given for this one single purpose that you may carry out the mission for which I told you I had come on, a mission of peace and therefore both clergy and people, I solemnly and from my heart say: ‘Peace be to you.’ For wise and proper reasons, I shall not appoint anyone immediately to the office of Vicar-general, but I shall call to my assistance in the administration of the affairs of this diocese, the old and experienced priests. I am a stranger to you and therefore it is proper that I should take prudent and cautious action, so that I may be so instructed as to do all in order for the prosperity of the diocese. I am convinced that both people and clergy will fully understand the motives, which prompt me to this abstinence of proceeding to the appointment of the officials of the diocese at once. Now I wish again to repeat the words of our Lord and Savior, may his grace abide with you. I hope that in the power of God this Diocese which already holds so high a place, which has so vast a population and is destined if not to be the first at least to be the second in the country; this Diocese which has such vast material wealth and such a number of souls within its limits, shall grow in grace and in power. This shall claim my careful attention, and while I live and am with you, whatever I can do shall be freely, entirely and cheerfully given to Chicago.”

A great sigh of joy went up from the large audience of priests and laity, when the Bishop finished his address. His greatness of soul, his purity of heart, his love of justice, and his zeal for the glory of God, were mirrored in his eloquent words. His eminent personal characteristics made a once at deep impression on every-

one, which was increased, as further and closer opportunities were offered to enjoy the beautiful harmony of intellectual and moral qualities, which most distinguished him.

It was now manifest that Bishop Foley had been admirably chosen to administer the Diocese of Chicago, by those who had a true knowledge of his personal character and executive abilities. His experience as secretary and chancellor of the Archdiocese of Baltimore had fitted him out as one well calculated to govern a Diocese, that had for many years been subjected to a series of perplexing entanglements. At the close of the services the Bishop held a reception in the Church for the people, when all availed themselves of the opportunity to get individually his blessing.

Most successfully did Bishop Foley fulfill the expectations of his friends in coming to the Diocese. Everything moved steadily on under his watchful eye, and with wonderful tact he devoted himself to his duties; new parishes were organized, new churches were built, new schools sprang up, institutions of charity and benevolence were multiplied, a kindly temper grew in the Diocese until it pervaded every part of it, and the bonds which bring together so closely clergy and people, and clergy and Bishop, never held more firmly and never weighed more lightly.

Bishop Foley was a worker; the "ambition of appearing in print," he would say jokingly, never caused him to enter the field of literature, hence there is nothing but his temporal and spiritual works of religion which live after him. His keen perception of the one thing necessary in a christian life, was what animated him to "let his light shine before men," and to the fulfilment of this object he devoted all his time and energies. In filling his regular turn in the pulpit of the Cathedral of the Holy Name, he one Sunday gave a full expression of his mind on this subject, "We have to meet adversity with patience and charity. We shall have nothing to stand like the wrongs and injustice and hardships, which our fathers stood, and certainly for the sake of the enjoyment we have had, for the rights we enjoy, the prosperity

which we have, the glory and blessings which heaven has bestowed upon us, we ought to be willing to endure and suffer a great deal. We have something more to do. The Church of the present day is in our hands. It matters not what office we fill. Each and everyone of us has a duty devolving upon him, upon which depends the continuity and the perpetuation of the Church in this country. Nothing can harm it but indifference and indolence. Whatever in or out of the law may be inflicted upon us will do us no injury. Let us then be true to these principles of our faith, open in their expression and in their maintenance, and, above all, let our lives be an exhibition and an exemplification of the true spirit of those men who were the pioneers of religion in this country and who achieved more by their works, example and prayers than they did by their sermons and other extraordinary efforts. And so with our prayers, with our good example, with our holy christian lives, great and wonderful will be the growth and prosperity of religion in this country. And as you and your children die, there will be seen millions multiplied by other millions, and the churches and the schools of our Holy Church filling every city, guarding every roadway in the country and bringing down the dews of heaven upon every christian heart."

CHAPTER XVIII.

DR. McMULLEN IS APPOINTED RECTOR OF THE CATHEDRAL OF THE HOLY NAME — HE CALLS ON MISS E. A. STARR — THE CONGREGATION OF THE HOLY NAME — DR. McMULLEN'S LABORS — THE GREAT FIRE, 1871 — DESOLATION — DR. McMULLEN LOSES EVERYTHING — HE GOES EAST TO COLLECT HELP FOR HIS STRICKEN PEOPLE — DEATH OF HIS FATHER — BISHOP FOLEY SEES TO THE WELFARE OF THE ORPHANS — DR. McMULLEN'S TEMPORARY CHURCH — HARDSHIPS OF THE WINTERS, 1871-72-73 IN THE TEMPORARY FRAME STRUCTURE — THE NEW CATHEDRAL.

The appointment of Dr. McMullen to the rectorship of the Cathedral of the Holy Name was made by Bishop Foley, October 29, 1870. On the Saturday following, the Feast of All Saints' he called upon his old friend Miss Eliza Allen Starr, and as he was taking his leave, in his usual tranquil manner, said: "I shall very likely remain in this vicinity; I thought you would like to know it." He felt it a duty, he said afterwards, to break the news first, to one who had retained an unfaltering attachment to her spiritual director, amid all his trials. During the High Mass on the following Sunday morning, Dr. McMullen appeared once more in that pulpit, which he had occupied some years previous, and there was an unfeigned expression of joy in the faces of the congregation, as in a few words, he announced his appointment to the Holy Name Parish. When he finished his short instruction on the Gospel of the day, a prayer of thanks to God went forth from every heart in the vast congregation. The fact of his restoration, the realization of their hopes brought back to the minds of that people, his prophetic words to them, when agitated by exciting questions, he said, "Leave everything in the hands of our dear Lord, and time will tell." It was not necessary to tell the people that they must make no demonstration, as at once, an unspeakable calmness fell upon them, from the mere coming in and going out of a grand self-contained presence.

Dr. McMullen, in the parish of the Holy Name, found a large field for his usefulness. Since the departure of the Rev. Joseph P Roles, little or nothing had been done in any way except, as a worthy priest said, "to keep matters moving." The Church of the Holy Name was badly in want of repair and there was an immediate demand for a boys' school. To satisfy these wants, he first fitted up the building, situated on the corner of Chicago Avenue and Cass Street, which had been in disuse since the close of the Seminary of St. Mary of the Lake. He then applied for the Christian brothers, and in a short time he had a large school attendance of boys from the parish. He commenced also an entire renovation of the Church of the Holy Name. With his assistants, he made a house visitation of his congregation, in order to get an exact number as far as possible of the number of families under his charge. When this most laborious part of a priest's work, especially in a large city, was completed, he found that he had twenty-three hundred families in the Parish. The interior of the church was decorated and improvements to the amount of nineteen thousand dollars (\$19,000) were made, with a quiet celerity that characterized all his doings, when the richest and fairest portion of the Garden City of the West was laid in ashes by the memorable fire of October 9, 1871.

The great calamity which overtook the busy Metropolis of the West in the Autumn of 1871 is now a matter of history, and able pens have given its truthful story to future generations. In these pages only what relates to the subject of these Memoirs, and his heroic work, during this period, in his immediate sphere of action need be recorded.

Public buildings, private dwellings, commercial houses, churches, convents, asylums and schools — the labor of years — were swept away in a few hours. On the West side, St. Paul's Church, parsonage and school were the first church property burned; then on the South side, St. Louis' Church and priests' residence on Sherman Street, the Christian Brothers' Academy on Van Buren Street; the convent and schools of the Sisters of Mercy on Wabash Avenue.

and St. Mary's adjoining, with the old frame structure in the rear of it, which had so far withstood the hand of time. The flames soon reached the Bishop's house, which was quickly burned with its precious contents. Bishop Foley was absent, engaged in administering the Sacrament of Confirmation in Champaign, Illinois.

Early on the morning of the 10th the Holy Name caught fire, the House of Providence, the Academy of the Sisters of Charity, St. Joseph's Orphan Asylum, formerly the University of St. Mary of the Lake, the Christian Brothers' Parochial school, the Convent and schools of St. Benedict on the northwest corner of Chicago Avenue and Cass Street, St. Joseph's magnificent Church and the Benedictine Fathers Monastery. Thence northward the relentless flames advanced, hunting before them the stricken thousands of homeless people, sparing nothing or nobody, for to stand still was to die a horrible death. Then the Magdalen Asylum, the Church of the Immaculate Conception, St. Michael's Church, with the convents and schools attached to these churches, and by six o'clock on Monday evening there was a bleak blackened waste, where not many hours before a God worshipping people were in peace and at rest.

On the eventful Sunday evening Dr. McMullen had called at the residence of Mr. Philip Conley on the South side, an old and trusted friend, to consult on business referring to assessments of the Holy Name church property. He said afterward, "We heard a great noise on the street, and on looking out of the window for the cause, I was startled at witnessing an illumination as if the whole city were on fire. I heard the roaring of the flames, and saw a multitude of people carrying household goods and rushing towards State Street bridge; I started on a run with the others and by the time we reached the bridge it was burning." He realized now the coming disaster. In an intensely vivid way he described in after days, how the flames would rise several hundred feet high and roll in billows for blocks ahead. By the time he arrived at the Cathedral the unfinished spire was in flames; he rushed in, took the Blessed Sacrament with him and thence

hastened into his residence ; looking around his apartments to see if there was anything he valued sufficiently at the moment to save, he espied a picture on the mantel piece, "take that," he cried to some one near him; it was his brother James, who had hastened to the North side at the beginning of the fire, "keep it for me." It was a copy on ivory of a picture of the Virgin and child, which is in a niche on the wall in the reception room of the Propaganda College, Rome,—the original is greatly prized by all the students of the college. The little picture was preserved and stood again on his mantel piece after the fire, to be shown as the only thing he saved. Already his residence was on fire and he had barely time to reach the street before the walls crashed in, he had no time to lose, the whirlwind of flame swept onward. The orphans guided by the Sisters of St. Joseph, the smallest carried in their arms or of devoted, though afflicted people, the Sisters of the Good Shepherd, the Magdalens, all were fleeing over North avenue bridge to the western prairie as the only place of refuge. Dr. McMullen made sure of this, as he went directly from his house to the Orphan Asylum and then to the House of the Good Shepherd.

By 7 o'clock on Monday evening, the 10th of October, the great conflagration was over, nothing was left to burn. A pall of darkness overspread the sad scene, to now and then be dispelled by an unexpected burst of unquenched embers, while one hundred thousand people sought rest on the prairie or in the woods under the broad expanse of the starlit sky, on that cold frosty night in October. Messengers were sent out on every side by the priests of the churches that escaped the fire, so that the Sisters, Orphans and Magdalens were gathered after a few hours in places of shelter, and everything was done to alleviate their sufferings. The clergy of the Holy Name and the Immaculate Conception churches found a hospitable refuge at St. Columbkille's on West Indiana street, where the generous-hearted Father Thomas Burke did all in his power to give them every relief,—it was not the first time that the whole-souled priest threw open his doors and in-

vited them to come and be at home. Frequently on Monday and during the night the question would be asked, "Where is Dr. McMullen?" but no one knew; that he was safe, it was certain, as he was seen in the afternoon going round in a buggy over the prairies with his brother looking after his people. It was about 2:30 o'clock Tuesday morning when he walked into the room, in Father Burke's house, where the worn-out priests were snatching moments of sleep. He was scarcely recognizable, his face was black with smoke and dust, his clothes stained and torn, a hat which he picked up somewhere covered his head, and only for the sad situation, his appearance would have caused much amusement. An exclamation of welcome greeted him and many anxious inquiries were made as to where he had been and how were matters, to which he quietly answered, "Thank God, nearly all are safe; I went back to the Holy Name, its walls are standing; the Church looks like a spectre in that dreary waste—all is gone." He then sought a very needful rest. Every Church, Institution and Asylum in Chicago that Dr. McMullen had spent so many busy years in building up since his first return from Rome, had disappeared in the fire. He said afterwards that as he stood amid the smoking ruins that Monday night and looked over the great destruction of his many works, the nothingness of man's ambition and power came forcibly to his mind. No vestige of his energetic industry was to be seen; he could no longer point to those monuments which were once his pride, as he would jokingly say, "*vide opera manuum mearum*"—"look at the proofs of my labor." He started forth on Tuesday morning, the 11th of October, to gather up his scattered flock. He searched everywhere and as he knew the members of his congregation well, he went to see them, wherever he heard they had found temporary abodes and relieved them by bringing with him food and clothing. The priests' houses became the centers from which the charities of those days radiated and by this means the actual suffering and wants of the fire victims were greatly lessened. Dr. McMullen wrote to Miss E. A. Starr:

"ST. PATRICK's, October 14, 1871.

"Dear Friend—I need not tell you that you were often in my thoughts. I have met most of my people and have been able to do something to relieve them. I have been very busy in procuring and distributing supplies, busy as ever in my life. This evening I leave with Father P. W. Riorden for New York, we will collect through New York and New England: Dr. Butler with another, takes Maryland and Pennsylvania; Father Roles goes to the Pacific coast; others to Cincinnati, and others to St. Louis."

He did not tarry long in his collecting. The civilized world had nobly responded to the afflicted city's call for help. Contributions of provisions, clothing and money arrived without delay and every Diocese in the United States and the Canadas sent donations of money to Bishop Foley. Thus the Bishop was soon able to give help to his stricken flock, and seeing the importance of having church room for the accommodation of those, who were re-building on the old sites they owned before the fire, he recalled Dr. McMullen, and gave him sufficient funds, besides what the doctor had collected, to erect a temporary building, in which Mass could be said. While in Halifax, Nova Scotia, Dr. McMullen received tidings of the death of his venerable father, James McMullen. His mother had died several years before. Soon after his return to Chicago, a large frame structure was put up, in the rear of which, he partitioned off sufficient room for himself and for household purposes. "Well," he said to a friend, who called on him as soon as he was able to get the roof on the building, and a bed and stove in one of the apartments, "history repeats itself; you remember how the first church of the Holy Name was a small frame building, this is not much better." No one who did not see him living in this part of his "shanty church," as he called it, during the bitter winter succeeding the fire, with only loose boards between him and the ground, until some friends actually laid a carpet

under his feet, can realize to what an extent he made himself one with his people in their afflictions, and in a sense so literal, that no time can obliterate from their hearts the memory of those months. The story of that winter has been written on an unsullied page by angel hands, to be made known on the day, when the hidden deeds of the good shall be published to all men. In the Spring of 1872, owing to the rapid building of residences after the fire, Dr. McMullen rented a more comfortable residence, as he had to provide accommodations for his assistant clergymen.

The five years subsequent to the Great Fire were employed in reconstructing the Church, Convents and Schools of the Holy Name parishes.

Bishop Foley, as soon as he had procured an asylum for the orphans, had the House of the Good Shepherd in a way to receive the Sisters and their penitents, and purchased a property on Wabash avenue for St. Mary's, to be continued as the pioneer church, turned his energies to the erection of a Temple, which would be enduring, and make for himself and his successors a Cathedral in the midst of the future great metropolitan city of Chicago. The Bishop in a short time had the work under way, and in 1875, the new Cathedral of the Holy Name was completed. It stands on the very spot where the first little frame church dedicated to the Holy Name of Jesus was erected in 1851.

Miss E. A. Starr, who had left Chicago in the Fall of 1875, for a trip to Europe, and especially for the purpose of satisfying a long cherished desire, that of a visit to Rome, received, while in the Eternal city, the following letter from Dr. McMullen:

"CATHEDRAL OF THE HOLY NAME, CHICAGO,

"Feb. 15, 1876.

"Dear Friend: Your last Roman letter afforded much interest to Revs. Dr. Lightner, Father Roles and Dr. Butler, who were all with me when it came to hand. Dr. Butler read it, criticising and emphasising the various points with the authority of an experienced traveler. The Dr. is very intolerant of views differing



CATHEDRAL OF THE HOLY NAME, 1874.

from his own on matters of travel. My experience is quite out of his reckoning, while that of Father Roles and Dr. Lightner, late from Europe, stands but a few degrees above zero in his estimation. I always had my misgivings regarding your comfort in Rome during winter. The weather is so damp and the means of heating rooms so difficult that I have sometimes imagined I saw a stack of clothes in the corner of a room of which Miss S. was but an inconsiderable part. There are, however, many bright days—bright with the brightness of Italy—which you should endeavor to enjoy in some of the many villas on the high grounds, or on my favorite Monte Pincio of happy memories. I see you have not got your mind full of the Pope yet,—I mean that your audience did not give you the means of seeing him “through and through, and on every side,” as our Bishop expressed the idea to me, which he said was gathered from your letter to him. You must go again, and more than once again. The Cathedral is complete in everything inside and out. It is the most beautiful and the largest church in the United States, after the Boston and New York Cathedrals. . . . Mr. Allen’s choir has triumphed in its Cecilian Church music. It gives us better singing than was ever heard before in any church in Chicago. . . . Mr. Healy has gone to Washington to do some more of his celebrated portrait work. . . . This is the longest letter I have written in ten years. . . .

J. McMULLEN.”

CHAPTER XIX.

RETREAT OF THE CLERGY OF THE DIOCESE IN 1877 — BISHOP FOLEY APPOINTS DR. McMULLEN VICAR-GENERAL — A DIOCESAN SYNOD — BISHOP FOLEY'S TRIP TO BALTIMORE — HIS SICKNESS THERE — AGGRAVATED BY RETURNING TO CHICAGO — BISHOP FOLEY'S DEATH — OBSEQUIES — FUNERAL SERMON BY THE PRESENT ARCHBISHOP OF PHILADELPHIA, MOST REV. P. J. RYAN — DR. McMULLEN IS APPOINTED ADMINISTRATOR.

At a meeting of the priests, after the Diocesan retreat at Bourbonnais Grove in 1877, Bishop Foley after making a well remembered, soul-stirring address to his clergy, gave out the announcement of his future regulations in the management of the Diocese, prefacing it by saying that he appointed the Rev. Dr. McMullen as his Vicar-General. It was understood and accepted, that the Bishop on his coming to Chicago had no intention of committing himself to any positive course of action. Soon after he assumed control of his Administratorship there was an utter extinction of any other but his own voice in the management of diocesan affairs and he prudently showed he had no haste in making any change. As months and years went on there was a quiet confidence in the public mind. When the Bishop's words therefore were heard, announcing the fact of Dr. McMullen's selection as Vicar-General, they were welcomed by priests and people with undisguised satisfaction. There was no cry of victory over a conquered foe, but the honest acknowledgment of an individual priest's and man's worth. Dr. McMullen assumed his new dignity with unfeigned calmness, giving as answer to the congratulations of his friends, "I hope I will prove worthy of it." Bishop Foley also announced to his clergy that a Diocesan Synod would be held very soon and that he contemplated a pilgrimage to Rome, his first, as Bishop, to the Holy See. The Synod was held, former statutes were confirmed, rural deaneries created, the judges in ecclesiastical cases appointed, conferences proposed and the good ship set sailing on placid waters, with its experienced navigator

at the helm. Alas! the plans and hopes of Bishop, priests and laity for a prosperous career in years to come were completely destroyed.

In the latter end of January, 1879, Bishop Foley was called to Baltimore by important family interests. During the winter days of December, 1878, he had contracted a severe cold. Since his residence was burned in the great fire, he lived in rented houses, letting his own comfort pass by, until all others were provided for. While in his native city he had felt so unwell that he did not go outside his mother's residence but once, and then it was to attend a funeral at the old cemetery where his relatives had a family lot, and his father and others of his family were buried. That visit was fatal, his cold was increased by it, and symptoms of an approaching dangerous sickness became quite apparent. He was warned by his physician to guard against any exertion or unnecessary exposure as serious consequences would ensue, and he was urged to seek instant remedies. The Bishop had promised, before his departure to Baltimore, that he would return in time to assist at the dedication of St. Anthony's Church, Chicago. He arrived back, therefore, on Saturday, February 8th, and not having suffered seriously during the journey, stated to his chancellor, Rev. Daniel J. Riordan, that he would be ready to go to St. Anthony's on the following morning. On attempting to arise Sunday morning, he found himself so completely prostrated that he said to his attendant, "I cannot go out to-day, or it will be my death." A physician was summoned without delay, who, after a careful examination, decided that the Bishop was suffering from a severe cold which was greatly increased by his journey home. On a subsequent visit, the physician discovered symptoms of pneumonic inflammation, which in a person of the Bishop's age and temperament, was necessarily a grave and serious complication. Additional medical counsel was called in, when it was found that typhoid fever, which in the first days of the Bishop's sickness had been held in check by the pneumonic inflammation had declared itself, and the Bishop's condition become most alarming.

The Rev. Dr. Foley and Mr. Daniel Foley, of Baltimore, were then sent for, who remained at their brother's bedside almost constantly.

On Monday, Feb. 17th, the Bishop realized his danger, and knowing the importance of making a good preparation in time, sent for his Vicar-General, Dr. McMullen, whom he requested to administer the last rites of the Church. He received the Viaticum with a holy calmness, then the sacrament of Extreme Unction, and said, "The Lord's will be done." The only expression of regret he was heard to utter, was in reference to his aged mother, to whom he felt his death would be a severe affliction. At three o'clock, on the morning of the 19th day of February, 1879, the Right Rev. Thomas Foley, D. D., peacefully slept in death, in the fifty-seventh year of his age and the ninth of his Episcopate. Around his bedside at the time were the Bishop's two brothers, Bishop Spalding, Very Rev. Dr. McMullen and Rev. D. J. Riordan. During the night, when his last moments were fast approaching, the Bishop turned to Dr. McMullen and said, "Father, I appoint you Administrator of the Diocese." This was the last official act of Bishop Foley; in it he showed his confidence in his Vicar-General, and a friendship which was to continue to the hour of his death. Priests and people were fairly stunned at the unexpected news of Bishop Foley's demise. Like Bishop Quarter, he suddenly was stricken down in the prime of life, in the midst of usefulness, in a time when it did seem that he could not be spared. The Diocese of Chicago sustained again a serious blow in the death of such a Prelate of exalted virtue, of pure and noble character.

On Friday morning, February 21st, the solemn obsequies took place in the Cathedral of the Holy Name, thirteen Bishops and over two hundred members of the clergy from home and abroad filled the sanctuary, while thousands of the faithful crowded nave, transept and gallery of the great Cathedral. Bishop Ryan, now Archbishop of Philadelphia, who two years previous occupied the same pulpit and congratulated Bishop Foley at the completion of his magnificent Cathedral, spoke eulogistic words over the remains of his

deceased brother in the Hierarchy and dear friend. The tribute finds place in these pages, almost by request of the subject of these Memoirs. The vast audience was deeply moved during the delivery of the funeral sermon. At times when the eloquent orator alluded to the deceased Prelate's lovable character, charitable deeds, to his mother and to their loss loud sobs filled the church so that it was with much difficulty that he could proceed.

THE SERMON.

"Simon, the high priest, the son of Onias, who in his life propped up the house, and in his time fortified the temple. By him also the height of the temple was founded, the double building and the high walls of the temple. . . . And as the sun when it shineth, so did he shine in the temple of God." —*Ecclesiasticus* 1., 1, 2 and 7.

"So sad and so solemn is this occasion, my dear brethren, that one almost fears to speak lest his words should but lessen the deep impressiveness of the scene. That Christian priest (pointing to the catafalque)—he who not only built the splendid temple in which you are assembled, he who in the day of peril brought up the house and fortified the moral temple of this diocese—he is fallen. He who as the chief minister of the word and the sacraments was, after God, the source of the light and heat, the truth and the sacramental graces, to you—he, who shone as the sun in the temple of God—to whom God gave light and heat for its diffusion among you—that sun has gone down below the horizon, and you are left in darkness and in sorrow. And the priests whom he loved and who loved him—for who knew, really knew him, and did not love him? They are met in the sanctuary of God to-day, and we, his brothers of the episcopacy, come to mourn with you and with his beloved priests the sad loss. We come to mourn—all of you in this temple of God; but, at the same time, we come to be consoled by the memories of his career, of the virtues which adorned him; and we come, also, brethren, not merely to praise him, but to pray for him—he who, some nine years ago, in the text to his first sermon in this city, said to the people and to the diocese "*Pax vobis.*" It was a benediction then

— it has proved a prophecy. He has brought peace with him. He, who united all the discordant elements in this Diocese came with the peace of Christ. You (in gratitude!) come to-day, now that he rests from his labors—you come to ask God that eternal rest may be given to his soul—that he may rest in peace in the bosom of his God.

Death, always sad, no matter when it comes, no matter how it comes, is particularly sad in a case like this one. He, though he had passed the prime of his days as regards the number of years, was yet in the prime of his usefulness, and age and experience naturally gave him additional powers; and that he should be stricken down at this moment is to us sad and mysterious. We expect the sun to go down in the West in the evening; we expect the flowers to wither in the fall; we expect the streams to be frozen in the winter; but that the sun should grow dark at noon; that the flowers should wither in the summer; that the stream of life should be frozen before the chill of old age has come upon it—this is sad. And yet we have to mourn such losses. The world is full of mourning for youth, for early manhood, for usefulness lost, and we have only to bow to God's decree. And yet, sad as it is, sad as death is on such occasions, the Apostle dares to say: "Grave, where is thy victory? Death, where is thy sting?" Death might answer: "Where is it not? I strike the strong in their strength and the beautiful in their beauty. I strike the great and the powerful in the hour of their usefulness. Where is my victory? The whole world is a vast cemetery and bears the evidences of my power, and its cemeteries bear the trophies of my dominion over man. Where is my victory? When I entered the world, and when I continued my career of destruction, men well might ask: 'Is this the world for which the morning stars sing together and all the sons of God did shout for joy?' By my powers I have made it desolate. If I am a child of sin, if by one man sin entered into this world, so by sin I entered and desolation followed in my track. Yet the Apostle says: "Where is thy victory?" That victory is short-lived. The flowers have fallen, but they will rise in eternal spring. The river is frozen, but the new light and sun

of resurrection shall liberate it from its frozen fetters and it shall flow for all eternity. The sun shall rise in eternal day, and therefore the triumph of death is but short-lived. What is it in reality to him that is prepared like your deceased friend? What but a liberation—what but an illumination—what but a union with God—a liberation from earthly sufferings and an illumination of divine light which comes to the soul when freed from the body—a union with the Most High—and his life was such a life as to warrant our hoping that to him it was such a liberation and such an illumination and union with the Most High.

Born in the city of Baltimore, nearly fifty-seven years ago—fifty-seven the sixth of next March—educated by devoted Irish parents, he drank in, as it were, with his mother's milk—he drank in from her very heart that faith and that love of God which ages of terror has never expelled from the hearts of Irish Catholic mothers. Prepared by a devoted father and mother, prepared by their word and examples, after a term he entered the seminary conducted by those unrivaled educators of youth for the ministry, the Sulpician priests. Here he lived and imbibed the spirit of the priesthood. From the example of those men of God he understood fully what it was to be a priest; he realized the sublime dignity and the great responsibility. Then, having been prepared for the seminary by his devoted parents and prepared for the priesthood by the devoted Sulpicians, God, too, had his designs upon the young man and sent him soon after his ordination to be prepared for the episcopacy under men like Archbishop Eccleston, Archbishop Kenrick and Archbishop Spalding. For twenty-one years he lived in the Archbishop's house in Baltimore. He had now the example of those men of God before him. Archbishop Kenrick, who so loved him, gave as evidence of that love and that esteem the unquestioned criterion of leaving his name on the list of three priests from whom a successor might be selected. This shows what that great and holy man—an observant man also—thought of his priest. For twelve years he lived under his roof, and there he learned that wisdom which character-

ized his own episcopal career. Equally loved and respected by the distinguished successor of Archbishop Kenrick, Archbishop Spalding, his life as a priest was a life of great devotedness, a life of great activity, a life of popularity well deserved and sustained. He was in calm waters, in a safe ship, in that old conservative Diocese in Baltimore—there happy, there safe, there near the parents that he so loved, that he had loved so long—sailing towards the shores of eternity in peace. But out upon the troubled waters a bark tossed pilotless—the lightning flashed and the thunder roared around it, and it was dashed by diverse winds from wave to wave on those troubled waters. It was said to him: “Leave your quiet retreat and go and take the helm of that bark. Leave the mother that you love, leave the associations of half a century, and go to a distant part of the country. Go in the midst of danger. Go in the name of God, and direct this ship—direct it in the midst of this storm.” He was not unwilling to make the sacrifice of leaving all he loved, but like every man who understands the responsibilities of the episcopacy, he trembled to receive that dignity and that burden.

“The Archbishop of St. Louis was the first who thought of him for this diocese, and fearing that if he refused the dignity and the responsibility, the refusal would lead to delay and trouble, he asked him before his name was sent to Rome if he would accept this See. He declined, but the Archbishop requested him to think the matter over, and afterward, not for the sacrifice of home, but because that dignity and that responsibility have made men tremble that would go into the Roman amphitheatre and face the lions—that would not grow pale before persecution—they have grown pale before the responsibility of immortal souls—and because he realized this he positively refused. Notwithstanding this the Archbishop of St. Louis, convinced that he was the man of Providence for the See, sent his name hoping that he would yield. Feeling then notwithstanding his refusal, and I might say almost his protests,—feeling that it was the will of God, he came among you.

"He came trusting in God. His motto—I remember it—his motto was: "I know in whom I have believed and trusted *Scio cui credidi.*" Trusting in that God he left all and came to do God's work in this place. It is not necessary for me to tell you, brethren, how well he has done it. Nine years have passed away and order and peace and confidence are all restored—this splendid Diocese is a unity, I might say. God blessed his work.

Such was his career. In looking at his character—this is not the time for us coldly to estimate it, but I shall only speak words that I trust shall stand the test of examination at any time. The natural character of the man was admirably adapted for this position. Of great good sense, of solid judgment, that judgment and that sense undimmed by selfish motives, he made his mission a success. There are men of the world of good sense, of sound judgment, of administrative ability, but their passions blind their judgments. The eye of the intention is not pure and the whole body is not lightsome. But he—I speak now of the natural order—he had a sense of duty which supported him. "I have tried to do my duty," were among the earnest words that he spoke in his last sickness. "I have tried to do my duty." He was a man of great executive ability as no one can question. This Diocese was the most important position for any Bishop in this country, and I might almost say in any country, when he was appointed its Bishop. His executive ability, his great good sense, his impartiality, his disinterestedness, have effected the wonderful change which is visible to you all. He was a man, too, of great frankness, great openness of character. You saw his character in his face. You can see it in his face in death—that openness, that genuineness, no intrigue, no diplomacy, no secret working, but frank and open and honest, he won the confidence of those who were under him. Frank, cheerful, even joyous in his disposition, that natural joy sustained him amidst trials; sustained him in the solitude of the Bishop's life—for this life is one of solitude—sustained him through all difficulties, even unto the end.

But, brethren, no matter how admirably adapted in the basis of

his human character he might have been for this great work, the work is the work of God. The natural character alone cannot effect it. Something must be superadded. "Without me," said Christ, "you can do nothing. No matter what your natural endowments may be, your executive ability, your good sense, your frankness, without me, without the supernatural, you can do nothing." The supernatural supposes a natural basis from its very name—something above the natural. The natural basis placed, we have to build upon it the supernatural edifice, and though the natural edifice be more stable than the supernatural in the sense that the existence of the supernatural depends upon our free will and men may at any time destroy the superstructure, whereas the natural basis of character rarely changes, to a great extent at least the natural character of man will remain substantially the same. We must build upon it the supernatural edifice, and we must keep it so erect, because, should it fall, the fall of that supernatural edifice will shake the natural basis, and a man will be no longer even as good a man as he was in the natural order when that terrible destruction has taken place. I would depend more upon the honor, the honesty and the purity of a natural man who never trod the heights of æsthetic virtue, than upon him who, having trod them, descends. His natural honor, his natural order will be affected and the basis will be affected by the destruction of this supernatural edifice.

But on that supernatural basis must be built this edifice of piety. The life of a Catholic priest or a Catholic Bishop is a phenomenon to the world. They think it unnatural if he be good and carry out the objects of his avocation. They think it an unnatural life. If it be not, they think it wicked, because without he acts against his conscience they think such a life is not natural. And the truth, brethren, is that such a life is not natural. It must be supernatural to be happy. Such was the life of your departed Bishop, and the life is of personal love to Jesus Christ—that love of our Lord not only as God but as man—that intense personal love stronger than human love. When that love dwells in

the heart of a man not alone his natural characteristics, his tenderness, his power, are intensified—they are supernaturalized, and he becomes the modern christian in that personal love for our Lord, in that “putting on of the Lord Jesus Christ,” in the words of the Apostle. Putting Him on the natural basis—taking His humanity—for it was for this He became man—imitating His humanity, the natural virtues become intensified, become permanent, if man be only loyal to God.

Now, as I have said, our brother had this natural basis. He had that independence and that tenderness of character which with grace becomes that love for God, that love for His poor, for Jesus Christ’s sake, became a passion—for it is a passion in the human soul. It nerves the Sisters of Charity—it nerves those who give everything up for God. When the human love is not allowed to dwell in the soul there must be this divine personal love or there must be desolation. He was a character independent and tender. We hear sometimes of the philosophy of history, but there is a philosophy of biography also; and as some one has remarked, that frequently in little things you may judge of the character of a man more perfectly than in great achievements. I will relate one incident in his life, which many persons may think little, which cold-hearted persons might look down upon as a mere passing weakness of human affection, but which to me is a key to the man’s independence for what anyone thought and of his great tenderness.

On the day of his consecration in Baltimore, after that solemn ceremony, he went around the church, as the custom is, bearing for the first time the mitre on his brow and the pastoral staff—he went around to give his blessing to the assembled crowd of people who exulted and were proud of his elevation—who knew him in his youth, who saw his labors in the priesthood and now saw them crowned by his elevation to the episcopate. As he went down the nave of the church an aged lady bowed her head to receive his blessing, and then looked up to him with her eyes filled with tears of gratitude

to God for his elevation. She looked up, that tender mother that loved him so much, and, bowing his mitred head, he kissed his mother's brow, showing a deep filial tenderness. His heart was touched, and he showed it in that hour. There are those who speak of the weaning of the affections, of the independence necessary for that divine love; but no matter what weaning there may be, the love of the mother ever remains, and ever should remain. That mother that is with the child in affliction or in joy; that mother that will be beside him whether he sits upon the throne or trembles upon the scaffold; that mother whose love disgrace cannot lessen—that mother should ever be loved. And Jesus Christ loved His mother, and one of the grounds of our devotion to the Blessed Virgin is the belief that in that Son's heart that love ever remained, only supernaturalized; no, no, that love of the mother never interferes with the union of the soul with God.

Now this love for our Lord when it takes possession of the heart gives it tenderness—increases its natural tenderness. There are those who believe that those who have given themselves to God in His church become cold—that they care not about their friends of the world, that their hearts are steeled. Read the letters of St. Bernard. Look at all the tenderness displayed therein. Read the writings of the saints of God and see that the presence of divine love in the heart makes it more tender, more compassionate, more like the heart of Jesus. The heart of our Lord was so tender that He could not see Mary and Martha without weeping Himself, though he was about to raise Lazarus from the dead—so tender that it melted at the affliction of the widow of Naim. It was so tender that when the sinner of the city came and wept at His feet, and when her heart like her alabaster box was shattered there, and sent up the odors of true sorrow to Him, He did not repel her, much as the immaculate Son of the immaculate mother must have hated impurity, especially in women, whom he made purer than man. Full of tenderness to the sinner, full of tenderness to those who loved Him, He was a model of that great quality

which true Christians endeavor to imitate, and at the same time we see in the character of our Lord, and we see in the character of him whose love and model our Lord was, united to this tenderness great power. It was not weakness; it was the presence of strength with that tenderness and power when the hour of trial came. Our Lord rebuked the Pharisees, defied the powers that could put Him to death, scourged the buyers and sellers from the temple and showed a strength and power united with His wonderful affection.

“And so with your departed Bishop. When it was necessary to be firm, when it was necessary to show character and resolution, he had it, united with this tenderness; and as our Lord also did the will of His Father—it was His food to do the will of His Father—so did he whom we loved. He submitted, he bowed, as he said, to the will of Almighty God, because his will was united to the will of Christ, and though, as in the case of the will of Christ, there was sometimes suffering in submitting—“My soul is sorrowful unto death;” “Not my will, but Thine, be done”—yet there was still that submission, though it might be sometimes of a painful nature. But, brethren, we are also here, as I said to pray for the repose of his soul. “I have tried,” he said, “to do my duty. I bow to the will of Almighty God.” Our Lord Jesus Christ said on the cross “*Consumatum est*—It is consummated”—and bowing His head He gave up His spirit. But only Christ could say “It is consummated—I have done what Thou hast given me to do.” No man can say it. He can only say: “I have tried to do it. Whether I have accomplished it—whether I am worthy of love or hatred, whether I have done this work as faithfully as God would have me to do it—of this I am not certain.” And no man is certain. “Judgment most severe on him who rules.” Well he knew it and trembled to receive the responsibility. Therefore in this doubt if in anything, there might be a shortcoming in his action. We ask you to pray for him. He might say to Almighty God in his dying hour: “Lord, remember that in the morning of my life I gave my heart to You. Lord,

remember that many times I offered that pure host, that holy host, that immaculate host, the bread of eternal life and the chalice of everlasting salvation. Lord, remember that I desire to do Thy will, and now, as the shadows of death are upon me, have pity upon me. Receive my soul. And you, my friends, for whom I labored, have pity on me—at least you, my friends, pray for me.” Pray for the repose of his immortal soul.

“Subject to greater danger, subject to greater temptation and trial is the man who holds the helm. The demon loves those shining marks. The cedars of Lebanon will be struck by the lightning when the under shrubs are spared. The cedars protect the shrubs, but who protects the cedars? Therefore should you pray. Remember the terrible and sublime responsibilities. Therefore should you pray, brethren, and promise now—now around his coffin—not in general to pray for him, but to say: “I will offer for him communion, or have a Mass offered, or some work of charity, or say some indulgence or prayer.” Make the particular resolution at this moment. Do it now or as soon as it is possible, for the eternal repose of his soul. Oh, that God who found iniquity even in His Angels; that God who requires great sanctity in His ministers; that God who requires the man to be himself the example of sanctity to those ministers; that God who places him in so sublime a position and requires virtue from him that is sublime also may find nothing to condemn! We read of the words of the saints when speaking of this position. We know they hid themselves in caverns and mountain fastnesses before they received its awful responsibility. We thought that perhaps their piety exaggerated it. They were not only men of piety but men of learning, men of sublime learning, and it is a question whether they in the days of sorrow and truth formed a more just estimate of the position than we in the relaxed days of the nineteenth century.

“Therefore, pray for his repose. Ask God to forgive him of the lighter offenses of which he may have been guilty. Lift up your hearts to that God to-day.

“And finally, brethren, because if he could speak, it is what he would tell you to do. He would say: “Tell my people to weep not for me, but weep for themselves and for their sins.” With that disinterestedness which ever characterized him, he would rather you forget to pray for the repose of his soul than that you should remain separated from your Father. He will speak to you no more from this pulpit. He shall not address you. You shall not see him in that chair again, nor at that altar of God again. The temple itself mourns because he shall be in it no more. But being dead he yet speaketh. He shall not speak from this pulpit, but he speaks from that pulpit [pointing to the catafalque], and in the language of scripture he says to you: “Vanity of vanities, all is vanity. Prepare for your last hour. I have passed before the judgment seat of God. I know the scrutiny. I know the all-seeing eye. Oh, be you prepared. Oh, flock, if you love the shepherd be with him in the everlasting pasture lands of the Great Shepherd of our Bishop and of our souls. Return to God if you need that return.” Oh, could he speak to you it is thus he would speak, brethren—thus he would be solicitous for your welfare. And when thinking of him think of your immortal souls, for whose souls he has had to give an account to Jesus Christ; and let your words be, let them be ever in your mouth, “My God, my sins, my eternity.”

The following notices which appeared in the Chicago papers will suffice to show the esteem in which Bishop Foley was held by all classes of people. “The mournful tolling of the bells of the Roman Catholic Churches of this city announced this morning the fact of the decease of the Right Rev. Thomas Foley, D. D., Bishop-Administrator of the Diocese of Chicago. The anxiety which had existed for some days past relative to the state of the Bishop’s health had, in a slight degree, prepared the public for this announcement, but the meagre preparation for the reception of news of an event so sad could in no way stay the feelings of profound sorrow expressed at his demise. Throughout the city to-day, among Protestants as well as Catho-

lies, among Jew and Gentile, an expression of regret is heard at the passing away of so worthy a man, so devout a Christian and so enterprising a citizen, as that of Bishop Foley.”—*Daily News*.

THE BISHOP'S CHARACTER.

“Had it been decreed that Bishop Foley should live another ten years in Chicago, the general public would probable have learned the finer shades in his character, and would have come to honor him with that warmth of esteem which he inspired in the circle which enjoyed his personal acquaintance. To bring about this intimate friendship less time would scarcely have been sufficient; for, of all the Bishop's mental traits not one was more fixed than his abhorrence of personal publicity. Of no man was ever more truly said :

“*Humilis mens, studium quærendi, vita quieta.*”

In his entire Episcopal administration he never permitted a journalist to interview him. He had a keen sense of the fitness of things; it did not seem decorous to him that what he conceived to be his official business should be, as he once said, “transacted in the public prints,” and it was the same instinct which kept him strictly within the confines of his official functions. He never crossed their lines into laymen's affairs. He never participated in popular demonstrations, never lent his name to catch the public eye; he abhorred politics, never voted, and never attempted to influence any man's vote. His absolute seclusion within his own dominion has deprived the people of Chicago, who did not come in contact with him frequently, of a just appreciation of the Bishop's character. Nor was it enough to meet him once or twice. Indeed, a certain austere dignity in his manner was liable to be misconstrued into hauteur. To strangers whom he met casually, and to persons about whose sincerity or ultimate purpose he had misgivings, he talked with reserve, and some have left his presence for the first time chilled and embarrassed.

“Those who knew him well,—his clergy,—and that class of the laity who came frequently in contact with him, have felt toward

the Bishop a depth, a fervor, a tenderness of affection which ordinary minds do not arouse and ordinary virtues do not maintain. To understand this affection it is judicious to look at the circumstances which existed when he came to Chicago, and to contemplate the condition in which he leaves a Diocese for his successor. Bishop Duggan's unfortunate cerebral malady was not suspected until long after it had wrought serious and widespread trouble. The Diocese was, in fact, disorganized. Bishop Foley, born, educated, and universally honored in Baltimore, where his family has long been one of distinction, was chosen to administer a See not even in the ecclesiastical Province to which he belonged. It is not too much to say that he accepted his assigned duty with the sentiments of a martyr, and that, on the part of Chicago, there was no great welcome for him. He came a self-sacrificing stranger to strangers who offered him no affectionate greeting. With wonderful tact, he silently devoted himself to his duties; difficulties disappeared, wounds were healed, order was everywhere restored, church debts were paid off, new parishes were organized, churches were built, schools sprang up, institutions of charity and benevolence multiplied, a kindly temper grew in the Diocese until it pervaded every part of it, and the bonds which, in the Roman Catholic organization, bind so closely clergy and people, and clergy and Bishop, never held more firmly, and never weighed more lightly. He literally made grapes grow on old brambles, and on thorns he nurtured roses.

"An achievement at once so comprehensive, so substantial, so enduring, and so beneficent, was not the result of a series of accidents; it was not a natural growth. It was clearly an effect of an intelligent, wisely-operating course,—a mild, unselfish, sagacious, amiable mind, whose dominating qualities had fused themselves into the minds of his clergy and people. His tact was unerring. How uniform was its success, may be judged from a statement made by himself within a month. He was asked if he had appointed the Advisory Council provided for in the recent instructions from Rome, by which a priest about to be removed under

censure may appeal to a Court of Inquiry. He said: "No; during my episcopate no priest has used the right of appeal which previously existed. I am afraid I should have nothing for such a Council to do." When the obstacles which, in the beginning of his Administration, he must have encountered are remembered, this must be acknowledged a remarkable record. In the discharge of serious business he was quick in perception, slow in determination, like a rock when determined. He dispatched a large amount of business every day with a nicety of method, and in this availed himself of the talents of a young ecclesiastic, the Rev. D. J. Riordan, whom, with his correct estimate of peculiar abilities, he chose for his Secretary and Chancellor, and between whom and himself a confidence and attachment existed uncommon among men.

"If in grave matters the Bishop was grave, none could be wittier when business was off the board. His temperament was of that highly sensitive type in which healthy joy succeeds and relieves care and exhaustion. This humor had no drop of bitterness in it. Full of repartee, he was incapable of satire. His wit was ready, acute and infectious. He was a capital story-teller, and had the happy gift of always having plenty of good stories apropos of everything. No sad heart ever went to him for sympathy without getting that and much more, for his faculty of putting everything into sunlight was irresistible. Many a genuine joke he perpetrated for the instantaneous cure of a hypochondriac, or to raise the spirits of some discouraged clergyman, or to 'do good by stealth.'

"A philosophical essayist has affirmed that 'Enthusiasm is a fault in a matured character.' The Bishop, then, had a fault in excess. He was enthusiastic in charity. The tears that have been shed in Chicago since the announcement of his death have been tears of gratitude. He never went into fashionable society he never permitted any ostentation in his household, and he even forbade it in his obsequies; but the poor of Chicago, the sick, the fatherless, the obscure and unfortunate, have known him well, and it is they who will weep tears enough to hasten violets out of

the turf, that will rest upon him in the quiet cemetery of Baltimore, where he is to be laid away with his kindred. The enthusiasm of his charity never vented itself in the sight of others. He kept his own counsel rigorously. He must have known much of that secret pleasure of generous acts which, as Dryden says, is a good heart's great bribe. Sister Walburga, Superior of St. Joseph's Hospital, was suspected to be one of his confidential almoners, and, broken down with grief, she was asked one day to give some idea of the extent of the Bishop's benevolence. Said she, 'Only God knows it. The Bishop never told any one. In the hospital he took care of every one who needed help. Clothing for this one, crutches for that, delicacies for another, so it was the year round. He paid the funeral expenses of a large number of persons. One cannot imagine how much good he did in such perfect silence. That was his way—perfect silence. Or, if he could not do his charities in silence, he did it with a kind of merriment, as if to pretend it was no charity at all. He would slip a roll of money into a Sisters hand, saying, 'That's for ——,'—some poor woman or homeless old man,—and instantly jest at the Sister about something wholly irrelevant.' It would be impossible to tell the instances of his silent charity which have come under observation,—they are too numerous.

"Mother Joseph, Superior of the Orphan Asylum, was utterly prostrated by the Bishop's death. No mother weeping by the coffin of her son, no child bemoaning a mother's loss, can feel more keenly than this admirable woman does the calamity she and her household of 200 little ones have met. They are not alone in their grief; every charitable institution in the Diocese constantly derived assistance from the personal fund of the Bishop. Some of them will be sorely crippled by its withdrawal. The Bishop's family being wealthy, and holding him in very close affection, he has had little occasion to use his official or personal income for himself. It is said that since he came to Chicago he has never had to spend a dollar for his own wearing apparel; it was supplied by his relatives in Baltimore. He has not a vest-

ment which was not a gift; and the laces and ornaments of the altar of his chapel were all the offerings of personal affection. His own wants thus supplied, he was able to do so much the more good. He died worth, of course, nothing, except in the personal property thus acquired.

"He was intensely, profoundly religious. His piety would have adorned another age, would have seemed harmonious with some other people than curs. The scene at the moment of his death was awful in solemnity. He approached eternity in the clear consciousness of a soul going into the presence of Almighty God for irrevocable judgment. With the courage of one who had tried to do his duty, he passed away. Even in this hour of sorrow, it is just to say that his life, in its deeps of silent charity, in its sunny uplands of genial humor, in all its thoughts, in all its deeds, was replete with that calm happiness which consistent religion gives. Of him may Montesquieu's words be aptly said: "Wonderful! that the Christian religion, which seems to have no other object than the felicity of another life, should also be the happiness of this!"—*The Chicago Tribune*.

"The death of Bishop Foley, early on Wednesday morning, was as unexpected as it was regretted by the people of this city, of all classes and of all religious denominations. No prelate of any Church was more esteemed than he was, and no one exercised a more gentle, but at the same time widely extended, influence than he did in the interest of public order, the elevation of public and private morality, and the temporal and spiritual advancement of society. A ripe scholar, a man of varied personal accomplishments, and a gentleman of agreeable presence and speech, he was eminently calculated to adorn the high office he held, and in which he was recognized by both clergy and laity with such confidence and respect. Outside of the members of his own Church he was as universally esteemed as by those of his own communion. It was, however, in his own Church that his many qualities, personal and official, were best known and understood, and best appreciated. In the various charitable orders, to whom he

was both father and friend, and with which he had adorned his Diocese, the innate benevolence of the man was most widely felt, and there his death will be deeply lamented. He was a man of great dignity, one who maintained the elevated character of his office, and, while a most earnest and zealous priest, he was at the same time a most tolerant and liberal Christian. Never yielding in his own convictions and teachings, he never wantonly or intentionally wounded the feelings of those who did not agree with him. He was unostentatious to a fault; he avoided all parade and publicity, and never, we believe, sought a newspaper to make publication of any kind on any subject. In Baltimore, where he was born and educated, and where he spent twenty-five years of his ministry, his death will be learned by all classes with as much grief as here in his own Diocese. A venerable mother, whose life-long affections were bound up in him, waits with stricken and inconsolable heart the return to his old home of all that remains of her beloved son, while kindred and friends share in that grief which knows no limit."—*Chicago Times*, 1879.

"As Bishop of this diocese, deceased was a success in every sense of the word. His enterprise was proverbial. Since he became Administrator he has erected not less than twenty-five churches, schools, etc., besides seeing various other institutions of the kind come into existence and flourish under his benign rule. The great work of his life was the rebuilding of the Cathedral of the Holy Name. This edifice, which cost almost \$300,000 to raise from its ashes, is one of the finest churches in the country, and is the largest and most costly edifice of the kind in Chicago. Its interior, flooring, altars, etc., are of the purest marble. Everything is finished in the most massive style, so that, taken all in all, it is a credit to the Bishop under whose direction it was built, and an ornament to the city in which it is located. Among the other churches that have been erected under Bishop Foley's administration, are St. Columbkille's, a magnificent stone edifice, erected by the Rev. Thomas Burke, on the corner of West Indiana and Paulina Streets. The corner stone of this building was laid by

Bishop Foley in 1870. It has been completed two years. There are also St. Michael's or the Church of the Redemptorist Fathers, the great German Church on the North Side; St. Joseph's, a grand edifice, built by the Benedictines, also German, on the North Side; the Church of the Immaculate Conception, erected by Rev. P. J. Butler, on North Franklin Street; St. Vincent de Paul's, or the Church of the Lazarist Fathers, on Webster Avenue; St. Stanislaus' Church, for the Polish people, on Noble and Bradley Streets; St. Philip's Church, Central Park; St. John's Church, erected by Father John Waldron, Clark and Eighteenth Streets; St. James' Church, by Rev. P. W. Riordan, on Wabash Avenue and Twenty-ninth Streets; St. Stephen's Church, by Rev. Stephen A. M. Barrett, Ohio and Sangamon Streets; St. Pius' Church, by Rev. Hugh McGuire, South Paulina Street; Church of the Sacred Heart, by the Jesuit Fathers; All Saints' Church, by Rev. Edward J. Dunne; Our Lady of Sorrows' Church, by the Servite Fathers, and many large Churches throughout this great Diocese. All these edifices are complete in architectural design and finish. Several of the above mentioned replaced, in the City, ones burned in the Great Fire. Among the other works of the Bishop was the purchase of the Soldier's Home at the foot of Thirty-fifth Street, for an Asylum for the Homeless Orphans, the purchase of St. Mary's Church, on Wabash Avenue and Eldridge Court, from the Congregationalists, the completion of St. Patrick's Church, the erection of the fine Academy of the Sacred Heart, on the corner of Chicago Avenue and State Street, the purchase of a building for the Little Sisters of the Poor, and the construction of several fine hospitals, public halls, etc., throughout the City. He leaves the Diocese in splendid condition financially, containing upwards of 300 churches and 240,000 communicants."—*The Chicago Evening Journal*.

In accordance with his expressed wish, made a year previous, the remains of Bishop Foley were conveyed to Baltimore for interment; Dr. McMullen with a delegation of the clergymen and laity of the Diocese accompanied them to their last resting place. As the wants of the Diocese needed his immediate presence, he re-

turned without delay to Chicago, and having been confirmed by his Metropolitan Archbishop Kenrick, afterwards sanctioned by the Holy See, he entered upon the Administratorship of the Diocese of Chicago, as it was remarked at the time, "one of the most competent men in the Church to assume the duties that devolved upon him in the important position which he occupied."

CHAPTER XX.

THE DIOCESE OF CHICAGO CREATED AN ARCHDIOCESE BY THE HOLY SEE—
THE RIGHT REV. P. A. FEEHAN, BISHOP OF NASHVILLE, PROMOTED TO
THE NEW ARCHDIOCESE—DR. McMULLEN REMAINS VICAR-GENERAL—
HE IS APPOINTED TO THE NEW DIOCESE OF DAVENPORT, IOWA—A SKETCH
OF THE DIOCESE—DR. McMULLEN RECEIVES A LETTER FROM THE CAR-
DINAL PREFECT OF THE PROPAGANDA ANNOUNCING THE NOMINATION—
THE BISHOP ELECT ACCEPTS IT.

September 10, 1880, the Holy See made the appointment of a successor to the lamented Bishop Foley, in the person of the Rt. Rev. P. A. Feehan, Bishop of Nashville, Tenn. The growth of the city of Chicago had been so unparalleled in the history of the world, and the consequent advance of the Church, caused the Sacred Congregation of the Propaganda to erect the Diocese into an Archiepiscopal See, Bishop Feehan to be the first Archbishop. The news of this was gratifying to the clergy and people of the new Archdiocese and they all welcomed his Grace Archbishop Feehan with high honors on his arrival in the Garden City. Dr. McMullen had watched closely after the varied interests of the Diocese during his Administratorship. He made no important changes in the status of the clergy, saying, that his duty was to keep matters as they were left by Bishop Foley. Shortly after the death of Bishop Foley a meeting of the clergy in charge of churches in the Diocese, was called by order of Arch-

Bishop Kenrick of St. Louis, for the purpose of choosing the names of three candidates to be sent to the Propaganda, one of whom should be selected successor to Bishop Foley. In obedience to this command, by invitation of the Administrator, the rectors of all the missions in the Diocese assembled at the Cathedral. An election by ballot took place; Dr. McMullen received 96 votes, Rev. P. W. Riordan 33, Rev. P. J. Conway 26, and a few scattering. The almost unanimous vote for Dr. McMullen showed the esteem in which he was held by the priests of the Diocese.

When Dr. McMullen made a statement to the Archbishop of his management of the Diocese while Administrator, he was requested to continue in the position of Vicar General, which office he so worthily held during Bishop Foley's time, and also remain the Archbishop's adviser. He returned to his ordinary duties as rector of the Cathedral, and continued to give himself more than ever to the service of God and the welfare of his people of the Holy name parish. The executive ability displayed by Dr. McMullen during his Administration of the Diocese, and his eminent character, singled him out for recognition by the Holy See. At various times rumors were circulated of his appointment to a vacant Bishopric.

Long before the Diocese of Chicago was created by the Sovereign Pontiff, Dubuque had been erected into an Episcopal See, embracing the Territories of Iowa and Minnesota. On December 10, 1837, the Right Rev. Mathias Loras, D. D., a native of Lyons, France, was consecrated at Mobile, Alabama, the first Bishop of this Diocese. At the time there was but one church in the whole Territory of Iowa, and Rev. Samuel Mazzuchelli was the only resident priest. Bishop Loras after his consecration returned to France for the purpose of securing missionaries for his new Diocese. Leaving France in Oct., 1838, he arrived in New York after a long and tempestuous passage, bringing with him Rev. Joseph Cretin, afterwards Bishop of St. Paul, Rev. A. Pelamorgues and four Seminarians. Bishop Loras took possession of his new

Diocese, and was installed in the church of St. Raphael April 29, 1829, commencing his Episcopal duties with the three priests, Fathers Mazzuchelli, Cretin and Pelamorgues, and four theological students. Father Pelamorgues was assigned to the extensive mission of Davenport, which comprised all the southern part of the territory. The Diocese of Davenport will always owe a debt of gratitude to this venerable pioneer priest.

Father Pelamorgues did so well in laying the corner stone of the Church, in this vast field of his labor, that neither time nor human events have changed his foresight, and he had the consolation of seeing large and prosperous Catholic communities grow up around him. He also foresaw that his beloved Davenport would become an Episcopal See, and, though he could have been the first Bishop, he preferred to retire at a venerable age to his home in France, where he spent the rest of his days in communion with God, until called to receive his reward in Heaven. When Bishop Loras, who worthily earned the title of "the Apostle of Iowa," laid down his earthly burden, Feb. 19, 1858, Iowa had been already admitted into the United States, and in 1850, the Episcopal See of St. Paul created for the State of Minnesota. The Diocese of Dubuque at the time of the Bishop's death possessed one hundred and seven priests, one hundred and two churches and stations, three male and six female religious institutions, and three male and six female literary establishments. Bishop Loras, on account of his age, his increasing infirmities, and the rapid growth of his Diocese, had obtained from the Holy See a Coadjutor in the person of the Rt. Rev. Clement Smyth, D. D., the saintly founder of the Monastery of New Melleray, who was consecrated May 3, 1857, Bishop-Coadjutor, with right of succession. On Bishop Smyth devolved the title of the Bishop of Dubuque, with its duties and responsibilities, by the death of Bishop Loras. During the seven years of his episcopate Bishop Smyth put forth every energy to meet the demands of the large flock throughout his spiritual territory. In this length of time he added twenty-nine more to the number of churches and ordained twenty-six priests.

When Bishop Smyth made a visit to Rome in 1862, he submitted a thorough statement of the vastness of his Diocese, its rapid increase by immigration, its growing necessities and also his physical inability to meet the requirements of his important office. He therefore requested the Sacred Congregation of the Propaganda to make a division of his Diocese, as the most suitable manner in which the many interests of the Church in the State of Iowa could be properly looked after. But he did not live to see the fulfilment of his much looked for request. The death of this holy Prelate took place Sept. 23, 1865. On the 30th day of Sept., 1866, the Rt. Rev. John Hennessey, D. D., was consecrated Bishop of Dubuque. Under the efficient administration of this eminent and zealous Prelate, the Diocese of Dubuque made extraordinary progress. The decade after the close of the war saw the state of Iowa become one of the most populous in the Union. Small towns became centers of commerce and wealth. Striking as was its increase, proportional accession was made to the members of the Church. The tide of Catholic people, thrifty farmers from Eastern states, flowed into the Northwestern counties, where rich coalfields were discovered and opened up, and the entire state was soon webbed by great railroads, giving outlets to agricultural industries, creating a vigorous, healthy growth, which was to be lasting, as it had been substantially laid. Bishop Hennessey watched the advance of his Diocese with unremitting attention and he kept up with it, in the building of new churches and furnishing them with priests. At last, finding that he was compelled to do more than human energy could attain, he also urged the Holy See to make a division of his Diocese and thus relieve him of a responsibility, which he felt no longer able to carry.

After carefully inquiring into the important matter of creating a new See,—the most suitable place for the present and future,—the Sacred Congregation of the Propaganda announced that the city of Davenport had been decided on as the See city of the new Diocese, which would take in “all that part of the State of Iowa bounded on the east by the Mississippi river, on the west by the

Missouri, on the south by the State of Missouri, and on the north by the northern boundaries of the counties of Harrison, Shelby, Audubon, Guthrie, Dallas, Polk, Jasper, Poweshiek, Iowa, Johnson, Cedar and Scott." The following special cable to the New York Freeman's Journal, dated Rome, May 9, conveyed the intelligence of Bishop McMullen's appointment to the newly created See of Davenport, Iowa. "On Sunday, May 8, 1881, the feast of the Patronage of St. Joseph, it pleased our Holy Father, Pope Leo XIII, first to ratify the creation of the Diocese of Davenport, Iowa, cut from the Diocese of Dubuque, which comprised the whole state of Iowa; second to name the Very Rev. John McMullen, D. D., V. G., of Chicago, to be the first Bishop of Davenport. This See will be a suffragan of the Metropolitan See of St. Louis."

The intelligence of Dr. McMullen's nomination to the new See was welcomed everywhere with great satisfaction—it was the realisation of a long cherished hope, a confirmation by the Holy See of Dr. McMullen's zeal and noble sacrifices in the past.

With his accustomed calmness the Bishop-elect received the important news, nor did he show the least emotion when congratulations poured in on him from his hosts of friends in all parts of the United States. He saw again, a great field of usefulness open up before him, to do great work in the Church, which pleased him, yet he did not exult at all this. "I have not as yet had any official news from Rome," he said to a priest, "but as soon as I do, I shall look into the matter, and if there is no alternative, I shall accept the high honor, not for my own glory, but in submission to my superiors in Rome and for the good of souls, which will be confided to my care."

He fully realised the significance of the high dignity to which he would be elevated, he fully understood the weighty responsibilities accompanying it, and would therefore have preferred to remain in the ranks of the priesthood than ascend to the higher order of the Hierarchy. "I have had an insight," he wrote to a friend, "into the life of a Bishop in this country during my term of diocesan Administration. The life of a Bishop is one of many

sacrifices, exactions and contradictions, he must be poor in the midst of riches, a hermit in the midst of the world and a model of mortification amidst pomp and luxury." At another time when he was congratulated by an intimate friend, he said: "Well, I know you wish me joy, but I do not see what there is to rejoice over. In my case it may be all right as far as apostolic poverty, but I feel my deficiency in maintaining the dignity of a Bishop and meeting all the requirements of its exalted position in the Church." "You know," he said to this friend, "that to propaganda students the will of the Sacred Congregation is a command, and though I would gladly escape such a promotion, still a refusal will not be in keeping with my pledge of obedience, so let God's will be done."

He soon received the following letter from his Eminence Cardinal Simeoni, Prefect of the Propaganda:

"ROME, May 27, 1881.

"Very Rev. Sir: The Most Eminent Fathers of the Sacred Congregation of the Propaganda in their general session held on the 2d day of this month of May, desirous of giving you a proof of their high esteem and to honor you, have decided that you be raised to the dignity of the Episcopacy and appointed first Bishop of the new See of Davenport. I rejoice that you have been so honored, and I hope that in this responsible office you will show such prudence, vigilance and charity as will redound to the credit of the Urban College of the Propaganda. I take great pleasure in sending you this announcement, in advance of the Apostolic Briefs, which you will soon receive.

"JOHN CARDINAL SIMEONI,

"Prefect."

This letter settled all doubts in Dr. McMullen's mind as to his appointment. When the Papal letter arrived soon after, the Bishop-elect, with the consent of the Most Rev. Archbishop Feehan, arranged that the ceremony of his consecration should take

place in the Cathedral of the Holy Name on July 25th, the feast of the Apostle, St. James the Great. As he had his household in order when the summons came for him to leave for another post of duty, he could easily retire to pass several days in spiritual exercises and thus prepare himself for a worthy reception of the Episcopal dignity. His well-known life of self-abnegation and want of personal wealth induced the Bishop-elect's numerous friends to provide that he should have everything required, in order that he might not suffer the humiliation of not having all that was in keeping with the rank of a Bishop of the Church. Archbishop Feehan asked him a few days previous to his consecration if he was personally able to meet the expenses, which would be necessarily incurred in the coming ceremonies: "Well, your Grace," Dr. McMullen replied, "I have no funds on hand, but I will borrow enough to get along." With that the Archbishop told him to call on him for a thousand dollars. Other generous offers of assistance came to him from many friends, to whom he replied, "I can get along." "But," said one to him, "how about your Episcopal robes and the insignia of your office?" "Well," he said, "there are several articles which belonged to Bishop Foley. I will have some of them fixed over, and they will answer my purposes." His candor of soul and the noble sentiments of self-denial which he manifested in these words, moved deeply all who heard them, and they were filled with the highest admiration at such a complete avowal of his poverty.

CHAPTER XXI.

THE CEREMONY OF CONSECRATION IN THE CATHEDRAL OF THE HOLY NAME — A LARGE ASSEMBLAGE OF THE HIERARCHY—THE HOLY NAME CATHEDRAL FILLED WITH THE FRIENDS OF THE BISHOP-ELECT — AN INCIDENT—PRESENTATION TO THE NEW BISHOP BY THE PRIESTS OF THE DIOCESE AND THE PEOPLE OF THE HOLY NAME — ADDRESSES MADE ON THE OCCASION.

On Sunday, the day previous to his consecration, a great congregation filled the Cathedral of the Holy Name, expecting to hear a farewell sermon from the Rt. Rev. John McMullen, D. D., Bishop-elect of the Diocese of Davenport, but were disappointed; he was not present. The reason why the Bishop had absented himself on this occasion, not only from the Cathedral where he had ministered so long, but from his home, was soon understood. He was obliged to do it, because of the great number of people who wished to personally bid him farewell as their priest and friend. There was an expression of deep regret among the Catholics of Chicago, over the loss of Doctor McMullen. Another reason was that he might prepare himself by a spiritual retreat so as to worthily receive the great dignity of a Bishop of the Church.

Monday, July 25, the feast of the Apostle St. James the Great, at ten o'clock in the forenoon, was the time appointed for the consecration services to take place. Long before that hour the Cathedral in every part was crowded as never before. It was fitting that this ceremony should take place in the Cathedral of the Holy Name, on that ground hallowed by sacred memories to Bishop McMullen. The grand structure of stone, massive and majestic in outside appearance, presented a beautiful and imposing interior on that day, with its lofty columns and overspreading arches, its fine windows of stained glass and its great sanctuary, its white marble altar and large frescoes in arched panels, representing the great mysteries in the life of our Lord, and above them

the chancel windows, with life size representations of St. John the Baptist, the Blessed Virgin and other Saints,—all placed there by Bishop McMullen's choice.

Here in this church which Doctor McMullen built under Bishop Foley's guidance, he was consecrated Bishop of Davenport before a vast assemblage of the Catholic Hierarchy and laity, convened to do him honor. The ceremonies were inspiring as they were imposing. The echoes of the great soft toned bell in the Cathedral tower had hardly ceased, when the grand procession of Archbishop, Bishops and Priests marched from the sacristy into the sanctuary, the whole congregation rising as they did so. The Bishops present beside Archbishop Feehan were :

Right Rev. Bishop P. J. Ryan, St. Louis, Mo.,	
“ “ “ J. Lancaster Spalding, Peoria, Ills.,	
“ “ “ Chatard, Vincennes, Ind.,	
“ “ “ Dewenger, Ft. Wayne, Ind.,	
“ “ “ Hogan, Kansas City, Mo.,	
“ “ “ Moore, St. Augustine, Fla.,	
“ “ “ Fink, O. S. B., Leavenworth, Kansas,	
“ “ “ Seidenbush, O. S. B., St. Cloud, Minn.,	
“ “ “ O'Hara, Scranton, Pa.,	
“ “ “ Flasch, La Crosse, Wis.,	
“ “ “ Vertin, Marquette, Mich.,	
“ “ “ Hennessey, Dubuque, Iowa,	
“ “ “ Fitzgerald, Little Rock, Ark.	

Nearly every priest in the Diocese of Chicago was present, while the Dioceses of Davenport and Dubuque were largely represented.

The participants in the ceremonies were as follows: Celebrant and Consecrator, Most Rev. Archbishop Feehan, assisted by the Rt. Rev. John Hennessey, Bishop of Dubuque, and Rt. Rev. J. Lancaster Spalding, Bishop of Peoria; Assistant Priest, Rev. Joseph P. Roles, St. Mary's; Deacons of Honor, Rev. Thomas Burke, St. Columbkille's, and the Rev. John Waldron, of St. John's; Deacons of the Mass, Rev. J. J. McGovern, D. D., St. Dennis', Lockport, Ill., with Rev. S. M. A. Barrett, St. Stephens,

Chicago, as subdeacon, who both had served Bishop McMullen's first Mass. The master of ceremonies was Rev. Daniel J. Riordan with Rev. D. M. Dowling, Rev. John Delaney and Rev. John Carroll, all of the Cathedral, as second, third and fourth assistants respectively. Chanters, Very Rev. T. J. Butler, D. D., Rockford, and Rev. Patrick Butler, of the Church of the Immaculate Conception, Chicago. Notary, Very Rev. Dean Butler; Chaplains to Bishop McMullen, Revs. P. J. Conway, St. Patrick's, Chicago, and P. W. Riordan, St. James', Chicago. Chaplains to assistant Consecrators, Rev. E. J. Dunne, All Saints', Chicago, and Rev. Maurice Burke, Joliet, Ill.

The services prescribed in the Ceremonial of Bishops was strictly adhered to. The notary, the Very Rev. T. J. Butler, D. D., read the Apostolic letter of His Holiness Pope Leo XIII, creating the Diocese of Davenport, and appointing the Very Rev. John McMullen, D. D., Bishop of the new See. Then the Archbishop proceeded with the consecration while the humble, earnest demeanor of Bishop McMullen was remarked, and when, the solemn chanting of the Litany of the Saints took place, a breathless silence spread over the vast assemblage, only broken by the voices of the clergy, answering to the Litany's invocations. At the close of the ceremonies, during the sublime chanting of the Ambrosian hymn, *Te Deum*, the consecrated Bishop, arrayed in rich vestments with mitre and crozier, descended from the Sanctuary into the main aisle of the Cathedral, accompanied by the assistant consecrating Bishops, giving, for the first time, his Episcopal blessing. Tears filled the eyes of his beloved parishioners, as they saw him pass by clothed in his Episcopal robes—a Bishop. A poor old woman, one of “the doctor's pensioners,” had struggled through the dense mass of people from the door of the Cathedral up to the front, and on bended knees, with tears of joy coursing down her cheeks, she awaited the coming of her kind friend. As he was passing by her he looked down, and, seeing her, gave her a special blessing, when she clasped the hem of his chasuble and kissing it, exclaimed: “Thank God I

have lived to see this day ; God bless you ! you make a fine looking Bishop." Her words, though not audible to all in the Cathedral, were the echo of the same thoughts in the minds of every one present, Bishop, priest or layman. After the first Gospel, Rev. Edward McGlynn, D. D., of New York, preached an eloquent sermon, taking for his text the words from the xxviii. chapter of St. Matthew, verses 18 and 19 : " All power is given to me in Heaven and on earth, going, therefore, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you : and behold, I am with you all days even to the consummation of the world." The ceremonies which commenced at 10 o'clock A.M. did not end until 2 o'clock P.M. Then the Archbishop, the Bishops and clergy assembled in the spacious basement hall of the parochial school, near the Cathedral, at a banquet given by the priests of the Archdiocese. Before the end, each of the Bishops from abroad made an address of congratulation, to which Bishop McMullen responded in a most happy manner. Then occurred a presentation of four thousand dollars to the new Bishop from the priests of the Archdiocese. The Bishop, who was visibly affected by the testimonial of regard on the part of the priests, arose, and in a few words made acknowledgment of his deepest gratitude. All the priests of the Archdiocese, many of whom had known him for years and experienced his true friendship, were only too glad to find at last this opportunity of making a substantial return, though, indeed, inadequate ; moreover, they were determined that he should not leave the Diocese, as he had lived in it with such self-sacrifice, a poor man.

In the evening of this eventful day in the history of the Catholic Church of Chicago, the same hall was again filled by the people of the Holy Name parish. An eager interest was displayed, and when Bishop McMullen, accompanied by Archbishop Feehan, and surrounded by a large number of the clergy and distinguished laymen, appeared on the platform, he was greeted with loud cheers and acclamations of joy which, when

they subsided, were followed by a presentation to the new Bishop by the ladies of the Parish, of a costly Bishop's chapelle, valued at \$500. Mrs. Michael Shields in handing this elegant proof of their esteem, made the following address:

PRESENTATION ADDRESS.

"Rt. Rev. Bishop McMullen: In behalf of the ladies of the Holy Name parish, I present to you this chapelle as a token of the esteem and love in which you are held by us. With this presentation we extend warm congratulations upon your elevation to the episcopacy, mingled with profound sorrow upon your departure from us. For each and every one I bid you a sad farewell, with a request, dear Bishop, that when these vessels are used by you we may be remembered by you in your prayers."

Mr. Redmond Prindiville, representing all the parishioners of the Holy Name Parish, came forward and said:

"Rt. Rev. Bishop: I have the honor of being chosen by your friends and parishioners to express to you on this occasion, not only our own feelings, but the feelings universal among all who know you, caused by your departure from this Diocese, which you have so long adorned by your learning, your eloquence, and your noble example in your priestly office. It is eminently proper that this feeling should find expression here in the building where we are now assembled, devoted to the education of the youth of the parish, preparing them for the duties of life, instructing them in the pure and holy faith of the church of God. Built under the greatest discouragement, it will stand an enduring monument to your untiring energy, unyielding perseverance, and determined Christian spirit. It is unnecessary at this time and before those here present to make any reference to the many other educational, charitable, and religious institutions built and established under your fostering care. We cannot permit you to leave us without saying that while we have so long revered you as a pastor, counselor, friend, and director, we now rejoice that it has pleased the Holy Father to select you for the high office to which

you have been consecrated. You will take with you our fervent hopes and expectations that the Faithful of the new Diocese over which you have been appointed may long be blessed, as we have been under your pastoral care, and that they will recognize in you all the great qualities which have made you honored and beloved in every household in Chicago.

“Sir, you will not be forgotten in Chicago. The priest who has devoted his life to the poor will live forever in the memory of those to whom he has been a friend and father. We are not unmindful that your office carries with it responsibilities and duties greater than those which have rested upon you in this Archdiocese, but we have an abiding conviction that the wisdom of your selection will be illustrated in the ability and dignity with which you will preside over the Diocese of Davenport, and we believe that the fortunate people there will appreciate the great virtues of their Bishop as universally as we, your late parishioners and friends, who have known you, admired you, and revered you since the day of your Administration. We are also not unmindful that after a life of labor and self-denial you leave us like the Apostles of old, without a purse or scrip, and, believing that in your new field you will have ample opportunity to exercise the same Christian charity which has hitherto enobled and purified your life, we, therefore, with the most heartfelt pleasure, present you with this slight token of our esteem and love.

“And now, dear and Reverend Bishop, in bidding you farewell, we renew our congratulations upon your elevation to the Episcopate, and also our congratulations to the people over whom you have been appointed, and from the depths of our hearts we wish you all the blessings which heaven has in store for the pure and faithful and for the learned, able, and eloquent Prelate of the Church, the Bishop of Davenport.” Mr. Prindiville then presented to Bishop McMullen \$3000, inclosed in a beautifully worked purse.

Cheers and applause greeted the Bishop when he arose to reply to both addresses, he said :

“My Dear Brethren and Faithful Friends: I can but feebly give

expression to the varied emotions, that fill my heart to-night. I dare not trust myself to put my feelings into words. I have been associated with this congregation for thirty years, not as pastor for all that time, but connected with the congregation and identified with it more or less intimately, and in positions that brought me into close relation with the people, and concerned with regard to their spiritual welfare. For the greater part of the past generation, I have had charge of the church as pastor. I have tried to conduct myself at all times as a representative of the dear Master to whose service, I am consecrated. Whatever I have done, has been for the best as I esteemed it, and it is my hope that I have not proved derelict in my duty. I have always a great concern for the people. In the first place, I have to give an account of my stewardship to my great Master. Now to see my people come to me with rich gifts and expressions of sincere goodwill, fills my heart with the deepest gratitude. The gift is one that delights my heart, such testimonials have pleased me exceedingly. What more could a pastor wish than the thing you have done to-night? What more could he ask than a fervent expression of the friendship from the Christian hearts of his friends? My friends have done for me all that I could desire, I could not expect more. When I see the gifts that you have bestowed upon me, and when I use them, I cannot be unmindful of you and your exceeding great kindness. In my prayers I will ask the Father of all great gifts, to reward you for your extreme great kindness to me."

Archbishop Feehan then arose to say, as he expressed it, "a word on this occasion."

"It is with great pleasure that I see you, the representatives of the people, here to do honor and offer gifts to one who is worthy of both. He has testified his love for you in many ways during a great number of years. I have known what it is to separate a pastor from his people. It is a difficult and trying ordeal. This presentation of gifts is one of the most beautiful features of Catholic life. In this mutual love of the people and their pastor, one for the other, you do honor to yourselves and the Church. Such

acts of devotion are a blessing to the Church and to the people. We part with the Bishop of Davenport with regret, yet we cannot but wish him a great and a glorious future. The wisdom of our great Father, the Pope, has been most strikingly illustrated in the selection of Bishop McMullen for the high position to which he has been called, and we must repress the personal regret we feel at his leaving us, for the reason that we know it is for his own advancement and for the general good."

CHAPTER XXII.

BISHOP McMULLEN'S DEPARTURE FROM CHICAGO—EXPRESSION OF SORROW BY THE BISHOP AND THE PEOPLE OF THE HOLY NAME PARISH—THE BISHOP'S RECEPTION IN DAVENPORT—ADDRESS BY THE MAYOR OF THE CITY—BISHOP McMULLEN'S REPLY.

July 30, the day of Bishop McMullen's departure from Chicago to his See was an occasion of mingled sorrow and joy. This was noticeable when the committees of clergy and laity of the new Diocese of Davenport arrived for the purpose of furnishing an escort to their Bishop, and all the people of the Holy Name Parish assembled to bid farewell to their kind father and friend; their beloved priest who had known them so long, had been so true to them, watched over them, and had administered to their spiritual and temporal needs. People came from all parts of the city, old and young, his pensioners, invalids, to get his blessing. There was, however, one ray of comfort in the thought, as a member of the congregation expressed herself on bidding him farewell, "Bishop, you are not going far away, so with God's blessing we will see you occasionally." Two committees had been appointed to escort Bishop McMullen from Chicago to Davenport; the first committee

represented the Catholic clergy and citizens of the Diocese and city of Davenport. They were

CLERGY :

Rev. H. Cosgrove, St. Marguerite's,
 " P. Burke, St. Anthony's,
 " A. Niermann, St. Kunigunda's,
 " M. Flavin, St. Mary's,
 " P. Laurent, St. Mathias', Muscatine.

LAITY :

John Lillis, H. Bradley, Thomas Herbert, S. N. Mitchell, J. H. Nevins, of St. Marguerite's ;
 M. V. Ganon, A. P. McGuirk, C. D. Martin, P. J. Hagarty, J. McSteen, George Kerker, of St. Anthony's ;
 A. Weber, L. Ruhl, J. Pohlman, John Otten, of St. Kunigunda's ;
 A. Miles, T. O'Brien, Henry Joher, P. L. O'Meara, of St. Mary's.

CITIZENS :

Alderman Marvin, Cantwell, Schmidt and Slaussen.
 Board of Trade, Fred. Melchert, Vice President.
 The Press, Ed. Russell, Davenport Gazette ; H. Lischer, Democrat ;
 D. N. Richardson, Evening Democrat.

The second was the Chicago committee :

CLERGY :

Rev. D. J. Riordan, Chancellor of the Archdiocese,
 " P. M. Flannigan of St. Anne's, Chicago,
 " M. J. Dorney of St. Gabriels, "
 " S. M. A. Barrett of St. Stephen's, "
 " Maurice Burke of Joliet, Ill.,
 " J. M. Carten, Church of the Nativity, Chicago,
 " P. W. Riordan of St. James, "
 " J. P. Roles of St. Mary's, "
 " P. Butler of the Immaculate Conception, Chicago,
 " E. J. Dunne of All Saints, "
 " John Waldron of St. John's, "
 " James J. McGovern, D. D., Lockport, Ill.

THE CHICAGO CITIZENS :

William Weadley,	P. Conley,	M. W. Kerwin,
Edward McQuaid,	Peter Conlan,	William Devine,
Charles Dennehy,	T. C. Darcy,	M. J. Keane,
Ex-Ald. M. Schweistal,	A. McKay,	P. H. Harkins,
Martin O'Brien,	P. M. Hennessey,	W. Fogarty,
Thomas Hutchinson,	P. J. Towle,	J. J. W. O'Donahue,
Thomas Brennan,	M. J. Sullivan,	J. Swenie,
P. McGuire,	A. Burckhardt,	J. Conlon, Jr.,
James McMullen,	W. J. English,	E. J. Roche,
P. McElherne,	James G. Sharkey.	

The Davenport committee, after calling on their new Bishop, visited his Grace Archbishop Feehan, who received them with quiet dignity and in addressing them, concluded by saying: "I thank you sincerely for your call and I will say that your errand, indeed, cannot be a pleasant one to me, as I lose one of the ablest and best assistants in this Archdiocese, but it is for the good of our Divine Master's cause and what is mine and Chicago's loss is Davenport's gain." When the hour had finally come, the clergy and parishioners of the Holy Name crowded around the Bishop and kneeling asked his blessing. The good Bishop was visibly moved when he looked around and saw those familiar faces clouded with grief; his strong heart gave way, he tried to smile and speak words of cheer, but it was a failure; when the carriage started for the railroad station, there was no heavier heart, no greater unconcealed sorrow shown, than that of Bishop McMullen. The special car which had been kindly furnished by General Superintendent Kimball of the C. R. I. & P. was in readiness on the Bishop's arrival, and without delay the train sped southward, thence towards the West on to the Mississippi with the Bishop and his escort. Along the route at the stations within the city limits and in all the cities through which the train passed, until it arrived at Davenport, vast crowds of people assembled to greet the Bishop and receive his blessing. At length the train

crossed the great bridge, which spans the Mississippi at Davenport, and the Rt. Rev. John McMullen, D. D., first Bishop of Davenport, was in his Episcopal City. Thousands of people thronged the streets to welcome him; the Kimball House and Perry Street platform were filled with men and women from the Fourth Street bridge to Perry Street, while on Fourth Street the roadway was filled with carriages, save where different societies were in line and the sidewalks were crowded with people from Rock Island Street to Brady Street. As the Bishop looked upon this outpouring of citizens to give him welcome, he was deeply moved.

So thickly were the people crowded on the platform that it was found difficult to make a pathway from the special car to the Kimball entrance, so as to allow the Bishop, the Chicago escort and local committees to pass into the hotel. After a few minutes the clergy and committees passed out at the Fourth Street entrance and took their seats in carriages, and the procession was formed by the Chief Marshall, T. J. O'Meara, and his assistants, James Croak and Fred. Ruhl; Strasser's Union Band was at the head followed by the following societies: St. Marguerite's Sodality, St. Patrick's Benevolent, St. Mary's Total Abstinence, the Ancient Order of Hibernians, after which came the City Band, followed by the St. Joseph's and St. Aloysius' societies, all proudly marching in full regalia with their distinctive bright and beautiful banners, while the Great Western Band lead the reception committee and the clergy, who were in carriages. The observed of all observers, Bishop McMullen, came next in a carriage, in which were seated Rev. Father Riordan, Chancellor of the Archdiocese of Chicago, Rev. Father Roles and Mr. Philip Conley of Chicago; the Bishop wore cassock, rochet and cape, and blessed the Faithful who knelt by the wayside; then came the Chicago escort committees in carriages, after these marched the members of the Young Ladies' Sodality of St. Marguerite's arrayed in white dresses with one of their number bearing their beautiful banner and all marching with fine precision. Following them, were hundreds of children marching by twos,

carrying flags and looking happy, indeed it was an ovation for the Bishop. From Perry along Fourth to Brady, down Brady to Second, along Second to Main Streets, the crowds of people were very great, as they were at intervals along Main Street, clear up to Eleventh, and above that, the East side of the College grounds was occupied by hundreds. And so it was on Twelfth Street, and on Brady along to Eleventh, and along Eleventh to Iowa Street, never did the citizens of Davenport witness such a gathering of people. As the procession moved on and the Bishop passed by, hats were raised and handkerchiefs were waved in respect and welcome, and he answered the salutations constantly. On Iowa Street, south of Eleventh, the societies formed and along Tenth to St. Marguerite's the Sodality and Sunday school children were arranged in the same order; the girls in white attire, wearing wreaths and holding white flags inscribed: "Welcome," "Happy Day," and other mottoes; behind those ranks the people stood in crowds, filling the street and adjacent yards. The committees, clergy and Bishop passed between the lines, the little girls casting flowers into the Bishop's carriage, and so on, to the front of St. Marguerite's, over the steps to which was a high platform, 26 feet wide and 46 feet deep; a Gothic arch was here erected, the pointed apex surmounted with a white cross which rose above two emblematic Sacred Hearts formed of carnation tinted flowers in the archway space; this arch was 28 feet from the ground; the balustrades at the front and on the side were decorated with the national colors—red, white and blue—and the arch work was trimmed with evergreens. The sun had set when the procession reached the Church, and the exercises were held in the deepening twilight; the hundreds of varied colored lanterns which were suspended all along the parsonage grounds from the Church to Iowa Street, and about the platform and arch, illumined and beautified the scene, while several residences in the vicinity, ablaze in brilliant lights, gave an additional grandeur to the surroundings. On the stand in front of the Bishop's throne were three magnificent floral designs. As the

Bishop ascended to the top of the steps, eleven little girls, Nellie McGrath, Ella Powers, Mamie Stafford, Nellie Whalen, Lucy Coffey, Libbie Foher, Mamie Duggan, and Maggie Nolan, in pure white array, adorned with floral crowns and flowing veils, scattered flowers in his way, saying: "Welcome, Bishop!" Then he knelt in prayer in the church doorway; all the clergy and the large multitude kneeling also, while the organ's sweet sounds greatly heightened the effect of the solemn scene. After a few minutes the Bishop arose and went towards the front of the platform when Mayor Henry of Davenport, was introduced to him. Father Cosgrove called the vast assemblage to order and in a minute it was marvelously quiet for so vast a crowd. He announced that Mayor Henry would welcome the Bishop in behalf of the citizens of Davenport, and that Mr. M. V. Gannon would do it for the Catholics of the Diocese of Davenport.

The Mayor's welcome address was as follows:

"Rt. Rev. Bishop of Davenport!—By virtue of occupying for the time being, the position of Mayor of this beautiful city upon the Western slope of the Father of Waters, and not because I am possessed of any reputation as a speaker, the agreeable duty has been assigned me of welcoming you to your new home, in behalf of the officials and citizens of Davenport. I assure you, Rt. Rev. Bishop, that, irrespective of religion, we feel highly honored that the authorities of your Church have selected Davenport as the See City of the new Diocese within the limits of this State, and that a man of your high standing in the religious world for scholarship and piety, should have been selected and sent among us to perform the important duties of the high office of Bishop. In your future travels throughout your Diocese, you may and probably will find other cities which claim to rival (I hope there are none so rash as to claim to out-rival) Davenport; but while we can truthfully tell you in advance that they are fine growing cities, and we are proud of them as sisters of the same Diocese, your Reverence need never be ashamed of the city which is a part of your title, either on account of that city's relative im-

portance or beauty, or on account of the respect shown by its citizens of the Roman Catholic faith to the Bishop of Davenport, or on account of the respect, affection and neighborly kindness which you will ever receive from its citizens as a whole, without regard to creeds. This much I may safely pledge and keep far within bounds; and if, after living amongst us for a while, you find that not only is there no cause for regret in the name of "Davenport," but that on the other hand, you have reason to be thankful and proud of that name. I shall not be surprised nor take any credit to myself for prophesying that such will be the case. Again, Right Reverend and dear Bishop, in the name of the city and citizens of Davenport, I bid you welcome and may the divine ruler prosper your coming to the good of this Church, of yourself and of this city."

The welcome to the Diocese by M. V. Gannon then followed. He said:

"Rt. Rev. Bishop!—I have been selected by the committee to welcome you in behalf of the Catholics of Davenport, it is indeed a grateful task. The Catholics of this city, Rt. Rev. Sir, are fully impressed by the great honor which has been done their city and themselves by our most Holy Father Leo XIII, in erecting Davenport into an Episcopal See. Long and prayerfully have they waited for this glorious day, and deeply and reverentially grateful do they feel to our most Holy Father for this mark of his love and favor. Rt. Rev. Sir, this act of wise condescension on the part of the Holy See has been unspeakably enhanced by sending to us as the first incumbent of the See of Davenport one, the fame of whose lofty attainments and abounding charity has been borne to us for many years by every wind from Lake Michigan. Although we feel, dear Bishop, that notwithstanding your elevation, it cost you many a pang to part with those whom you love so dearly and for whom you so long labored, yet, as their loss is for the welfare of the Church, the mutual mourning will be softened when it is seen how willingly we shall aid, and how humbly and obediently we shall serve you. Many have passed before into the

better land who would be enthusiastic in their welcome, were they here to-day. If the spirit of the occupant of yonder grave, the first great benefactor of the infant Church in Davenport, Antoine Le Claire be looking from heaven upon this scene and there is no room to doubt, it must be an additional joy to him even there. Far away in his loved France lie the bones of one who was the greatest toiler for God in this part of his vineyard. Great were his hopes for Davenport, and now, O sainted priest, look down and see the beginning of the ripe fruition. Another valiant soldier priest lies beneath the marble in St. Mary's; one who has left his mark and for good, upon Catholicity in Davenport; one who stormed opposition and took it captive. He to, would shout for joy, were he here upon this occasion. Why speak of the dead alone? The Catholics of Davenport have been ministered to, for long years by an able and devoted band of priests, who, bent to their Master's work with a willingness, zeal and unanimity that won applause from all. No breath of scandal ever marred their labors. Churches, hospitals and schools are the trophies of their exertions. In every work they had the sanction of our late Bishop, whose zeal in providing priests for the Diocese was great and untiring. We stand this moment upon the steps of a Church presided over for twenty-five years by one who is the embodiment of religion, order and scrupulous exactness. The priests who have labored so hard, the Sisters whose Academy and Hospital are our boast. The whole Catholic population of Davenport, who fairly thrill with joy to-day, bid you welcome, a thousand times, welcome, welcome to our fair city, among our generous people where the rancorous bitterness of religious strife is seldom or never heard. May your years be many; your success abundant and we humbly ask your blessing upon ourselves and our families. We pledge ourselves to do everything in our power to facilitate your labors, smooth your path and to uphold your authority." Mr. Cannon's allusions to those who rest in peace, but whose hearts would be filled with joy could they gaze on this scene, stilled the audience into a remarkable quietude, which was maintained to the close.

Bishop McMullen's response was as follows:

Your Honor, the Mayor of the city of Davenport, Hon. M. V. Gannon, Fellow Citizens of Davenport and of the great State of Iowa, Ladies and Gentlemen:—From the time that I heard that Providence had opened my way to come amongst you I have been oppressed with feelings that I cannot throw into words, and when to-night the citizens of this most beautiful of the Mississippi cities have come forth to greet me and offer me such words of welcome as you have, and when the representatives of the people here have spoken to me bidding me to come into the labors of the Sainted that have gone before me, I feel that same sentiment come upon me more oppressive, and in loud and thundering tones which reach into the middle of the soul and say: there is no individuality here, something greater than an individual presents himself before the citizens of the State of Iowa and the citizens of Davenport. It is an office, a course of duty to be discharged; it is a sphere of living that is brought into the locality, into the midst of those people in this official capacity. It is this feeling that has been spoken of by his Honor, the Mayor, and I was pleased to hear that the people of the city of Davenport have taken this elevated view of my arrival amongst them, because it is indubitable that a new center of religious work has been established in this city and among this people, and whatever good the zealous pastors of the people may have exercised amongst them, and given promise of in their children who live after them in this mighty State, greater and brighter things are to be expected as a result of this important event. And next, I am pleased with my individual greeting as it has been offered to me to-night on my coming to establish a new See in the southern part of this great State, to establish in this city constituted by the beauties of nature, a new center of religious work. Again, I am much pleased, very much, fellow citizens, to hear his honor, the Mayor, express these sentiments of strong respect for Christian principle and Christian truth, because it brings home to me convictions that have never departed from my soul, that my fellow

citizens of this mighty Republic can never be anything but christian; their civilization is founded on Christian principle; their history has been marked in its brightest spots by eminent Christian characters; their advancement is due to the power of Christianity that enlivens their laws and makes the people bow down in reverence to their majesty, and the American people cannot deny this history, nor reject the glorious past without removing the very foundation stones on which this glorious Republic was erected, has existed and now stands. They cannot deny Christianity, no, in peace, order and prosperity. As surely as they must go on, so surely must they maintain principles of Christianity. We hear from time to time words spoken by men reviling and denying the word of God, and when I hear these words spoken the answer comes, and "the fool says in his heart there is no God." These things are heard from time to time, but they do not stir the mighty masses, nor disturb them. As well might a tender twig go down to the current of this great Mississippi, and with presumption say to it, "I will stay your onward course." As well might it endeavor to stem that current and then behold the majesty and power burst forth to sweep it beneath and downward, as with resistless truth and force the river flows onward. And so are these vain words against God and religion swept out of sight and lost before the onward progress of the Christian people. I have already spoken to you more lengthly than I expected, because, as I have already said to his Honor, the Mayor, that I come amongst you intending to stay, and while I live with you I would that every one of you would come to me and tell me his or her joys or sorrows, and I pledge myself that so long as this heart shall beat it will always be moved to counsel, advise and assist every interest that may belong to any individual of Davenport or the great State of Iowa. I will add but one thing regarding myself and I say it last: I leave a home where I have spent forty years of my life, I have left friends and all and have gone forth into a strange country; a strange country, whose people rise up and with open

hands and arms bid me, Welcome ; a country that is the fairest that the Mississippi views on its onward course of thousands of miles towards the ocean ; a strange country, inhabited by people who seem to take into their souls the kindness and gentleness of nature about them and have embodied it into their words and acts, bidding me come and live with them and be one of themselves." These words were listened to with deep attention, and they caused in their hearers admiration for the Bishop's readiness of thought and speech, as he had no previous knowledge of the points made in the welcome address. He spoke with statesman-like deliberation and yet with an earnestness of tone and manner that rendered him truly eloquent.

When he concluded, the people sank upon their knees and received for the first time from their new Bishop his episcopal blessing. The intoning by the Bishop and the responses by the clergy were in such accord, that a blessing of music came with the blessing of the Bishop. Then Bishop McMullen walked through his Cathedral—for such St. Marguerite's had now become—the little girls in white preceding him scattering flowers. And so ended the reception ceremonies, which were most gratifying to the Bishop and very pleasing to his Chicago friends who accompanied him.

CHAPTER XXIII.

THE BISHOP TAKES FORMAL POSSESSION OF HIS NEW DIOCESE — HE FINDS AMONG THE SISTERS OF MERCY SOME OLD FRIENDS — THE BISHOP'S FIRST SERMON.

With matured experience and his soul filled with zeal, Bishop McMullen took possession of the Davenport See in the forty-eighth year of his age. He found a large well cultivated field before him; a people devoted to their religion and a clergy filled with the spirit of their Master Jesus Christ. He at once took up his abode with Father Cosgrove, who had for twenty-five years faithfully administered in St. Marguerite's Church. Bishop McMullen wrote to a friend shortly after his arrival in Davenport: "St. Paul says, a Bishop is one that ruleth well his own house; I have one thing to mention, that Father Cosgrove relieves me at present of all responsibility in that matter." Now, a Prelate of the Church, he sought so to regulate his mode of life and whole exterior, that he would neither show any foolish pride or too great plainness. The simplicity of the priestly life was continued as far as possible, though he upheld his episcopal dignity with a reserve that was most attractive, thereby strengthening the authority of his office with priests and people. He at once showed an independence in the management of all diocesan affairs, and though he was always ready to receive the advice of the experienced among the clergy and laity, he carefully guarded against undue influence, always preserving a strict silence respecting his plans and affairs. "If I lay the foundation well," he said to a venerable priest of his new Diocese, "there will be nothing to impede the building of a great structure. I have every reason then, to go slowly in learning my duties and studying my plans carefully."

The Bishop determined to at once make a Visitation of his Diocese in order to become acquainted with its advantages and needs. We have seen him arrive on the 30th of July in Davenport, but no sooner had he rested a few days, then he commenced this Visitation.



ST. MARGUERITE'S CATHEDRAL, DAVENPORT.

First, he went to each of the Davenport churches, convents, schools, academies and the hospital under the charge of the Sisters of Mercy, all of which he found, as he expressed to a friend, "so advanced and prosperous that they compared well with those of any Diocese in the United States." At the Mercy Hospital he was delighted to find some old Chicago friends, Rev. Mothers Francis de Sales, Stanislaus and Baptist. These good Sisters, who had known their new Bishop when a young Seminarian in Chicago, were greatly rejoiced on seeing him come to them, clothed with episcopal authority and ready to look after their spiritual welfare. Bishop McMullen preached his first sermon in the Cathedral, the Sunday following his installation. A synopsis of the sermon is as follows:

He announced his text from the Gospel of the day, the eighth Sunday after Pentecost:

"Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings." After epitomizing the action of the unjust steward, referred to in the Gospel, the Bishop said: "By the expression 'mammon of iniquity,' as you well know, is meant the goods of this world. The goods of this world are called the riches of iniquity, because they apply to that by which men's minds are led astray from the things of God. They are called the 'mammon of iniquity,' because on so many occasions they are apt to engross the human mind, and tie it down to the earth for which it was not made. To make it earthly with earthly food and fill the souls and minds of men with sensuality, dangerous to the things of God, and make men animal men that appreciate not the things of God; make, therefore, yourselves friends of the 'mammon of iniquity.' The Great Steward, as the maker and provider of us all, the Great Master that employs us all, gives us the means, gives us this world and the stewardship under him, and we must give an account of our stewardship to this Great Master, who has placed everything under our dominion by the decree of his creation, the earth and the animal creation are subject to us. Man is to be the great steward, and represent the Great Owner and Master of all things.

“That these things should lead man astray and make him forget his Maker and Preserver is sad indeed. Sad to think that these things, this world’s goods, which our Creator from the abundance of the goodness of his heart has given us and bade us feel happy, to live and be happy, that these things should be the means of our downfall, that they should be the very stepping stones to ruin, at least with deviation from the divine steps marked out for us and lead us in that fall which sin has brought, not only in one but in all the race, is, indeed, sad, and we fear, therefore, the use of these things; a reasonable dread that they tend to lead us astray gradually from the service of our Maker and of our good Provider. We fear the use of them when we look to the great servants of the Most High one; one as strong as David and another as wise as Solomon; when we look at such examples we fear their use, because, before our eyes we see so many go astray, when we see so many tie themselves down to earth and make earth alone the purpose of their being. The lesson of the Gospel to-day tells us that we must make use of these very things with reasonable dread, and to see the point of the instruction of our Great Master. To make use of these things, you should do so with fear. He says, ‘I am the owner of all things, be not afraid to take these things and use them properly; to your neighbor do nothing upon his rights or upon his justice; take these things and distribute them with a lavish hand to those who are indebted to your Master or to you; use these things as if they were your own, and make friends of these things that indeed belong to me, but of which you are only the steward, and know that you have my approval for that which you do to those who owe you or owe me; what you do in either of these you do unto me, and I will make it redound to your advantage.’

The other lesson is, love God above all things; after your Maker love your neighbor as yourself. Take a lesson from the great goodness of God and of His love for every child, however, he may have proved himself unworthy. Be strong, be loving in behalf of the poor, in behalf of the sinner, in behalf of those who are

gone astray, or likely to be led astray and he will make that disposition redound to the advantage of the person who may have had for the time a position over them. The epistle of the day, which I read for you in the words of the Apostle, represents Christians as servants of God. They receive the spirit of God by which they are worthy of the care of the Great Father. They become sons, and if sons they are also heirs. Hence it was the intention of God in creation, and is now His intention from the redemption of the race that we should not only be His companions, but be His children, His sons, and if His sons, His heirs. And what is heirship of the most High God, but to be blessed forever. You are therefore God's sons as emphatically as you are stewards when dealing with things here. If we have these truths impressed upon our minds to elevate our actions and put them forth towards those who are lowly, these things that are so dangerous to so many; if we take this guide to our actions and our dealings with the things we use, our lives will be ennobled, supernaturalized and brought near to God; they will be rendered precious in His sight, as so many offerings to gain eternal happiness. Dealing with those lowly things of life, if we look upon ourselves as his stewards to distribute his goods, and enjoy them according to His will, there would not be the smallest occasion for thought that our lives would not be precious in the sight of God. Hence, in prosecuting our business as stewards under the allwise and generous Father, let us endeavor to strip ourselves from the fear of the use of these goods, by the lesson we have received, from our Savior to use them cheerfully and profitably with those around us who are in need and be not afraid that He will be offended. He has intended them not only for us but for others, sometimes they are heaped together, sometimes accumulate around individuals, but we should make wise use of our general stewardship and thereby merit a noble mansion in Heaven: Let us also remember that these transactions under the Great Master should be ennobled by making and doing them all for his sake, and for the fulfilment of his will. By daily prayer should we consecrate our every action to him as children, as true

sons, and as those feeling that we are to be in the same heirship as God himself, should we stand in his presence and with courage perform our duties in his sight, not relying on our power, for that would sink us down amid the sensible things around us, but relying upon his enlightening and strengthening grace, he kept on the right way of everlasting salvation and be strengthened to follow in the footsteps of our great model who has gone before us. And now my dear people, in accepting the position of chief pastor amongst you, let me give you this lesson which our Lord gives us to-day and let us hope that you remember it all through the course of ministration that I may lead amongst you. Let us hope that you will not permit your efforts to be corrupted by worldly success; that you will not forget the teachings of our dear Lord for which he laid down his dear life, that these are the beginnings of salvation, and because necessary for salvation is faith in the teachings of our Lord, which we receive from His Church and which cannot fail to the end of time.

That these teachings; this word of God are worth all things beside. The greatest blessing that God can give us from Heaven in our fallen condition, is to keep Himself before us and keep His will before us, for these open the mind of God to us and brings down Heaven upon earth. Keep your faith in God bright above all things. Let no Mammon of iniquity ever take this from you; let no worldly success or desire for fame or worldly standing ever make you ashamed of the teachings of the Church or its cross of Christ. Then make your faith alive; let your faith ennoble all your actions and your lives will be lessons, you will be happy in the sunshine of Heaven. Then let darkness gather around you as it may, you will have the happy feeling that you are the children of the Most High; obey the will of your good and gentle Father, and when you come to the time to surrender your lives, when you come to the end of your journey, you will be received into an everlasting home."

The Bishop delivered his sermon without any attempt at ornament,—his simplicity of manner was eloquence enough.

CHAPTER XXIV.

PRESENTATION OF AN EPISCOPAL RESIDENCE MADE BY THE PRIESTS OF THE DIOCESE OF DAVENPORT TO BISHOP McMULLEN — HIS EXPRESSIONS OF DELIGHT WITH HIS BEAUTIFUL HOME AND SURROUNDINGS — CORRESPONDENCE — HIS EPISCOPAL VISITATION — NUMBER OF CONFIRMATIONS.

When Bishop McMullen took up his residence with Father Cosgrove in the Parish house of St. Marguerite's, he had formed no idea of where he would finally locate the Episcopal House. His first and only thought was to make there his headquarters and spend as much time as he could possibly spare in visiting his Diocese. "I will live with my priests for a while," he said in reply to a question as to where would his home be. Truthfully did he exemplify the character of his Divine Master, for regardless of self he started forth to see, to teach, to administer to all who might need his care. He was not, however, to be without a home. The priests of the Diocese united in the purchase of a residence in keeping with the dignity of a Bishop, and with such a generous spirit of disinterestedness, that as long as the Bishop's house will loom up in its grandeur over the Father of Waters on the Le Claire Bluff, it will stand as a witness to the attachment of the priests of the Diocese of Davenport to their new Bishop, and when time and decay may cause it to be replaced by another structure, still history will preserve in fond recollection this rare act of priestly devotedness. Previous to his departure on his second tour of Visitation, Father Cosgrove having for sometime noticed that the Bishop was out of place by not having a home of his own, said to him: "Bishop, your health seems not to be good, it would be advisable for you to have a home of your own, where you can have care and also look after your many interests, my house is not suitable, it was not intended for an Episcopal residence." "That is true," answered the Bishop, "but I cannot build." "Well buy a place," said the good Father. "Why," said the Bishop, "that is easier said than done, I have no

money." "Never mind, Bishop, pick out a place," said Father Cosgrove, "and we shall see." With such encouragement Bishop McMullen took several strolls about the city of Davenport and the one place that pleased him was the Le Claire residence. This fine mansion was built by Antoine Le Claire, who had settled in Davenport when it was a small trading post. Le Claire's wealth had increased with the advance of the great West. This good man built out of his own resources the Church and parsonage of St. Marguerite's and in time he erected a home for himself on the most prominent of the Davenport Bluffs, but did not live long to enjoy it. With his death his vast interests were scattered. Situated on the very summit of the bluff, amid charming scenery woods, hill and vale, its appearance reminded one of an old baronial hall on the Rhine. The hills on both sides of the great river slope down in graceful curves to the water edge, the large manufacturing cities of Moline and Rock Island on one side; in the center, the National Depot of war armaments on an Island that gives name to one of the three sister cities; on the other the Episcopal city of Davenport, beautiful as a picture, lies terraced from the woods far back, down to where the noble river foams and flows.

When Bishop McMullen returned from his Visitation, Father Cosgrove met him at the depot, and, inviting him to a carriage they drove up to the Le Claire mansion; arrived at the entrance, the Bishop was very much surprised when he was asked to enter his future home. Father Cosgrove presented the deed of it to him, saying that he did so in the name of the priests of the Diocese of Davenport, as an expression of their devotion to him, and that he might live long to enjoy it. The residence was furnished with a profusion of elegance, and thus without any cost to him personally, the Bishop found himself well provided for, nor did he fail to show his appreciation of this gift. In writing to a priest of the Archdiocese of Chicago, he says: "I am fairly overwhelmed with kindness shown me by the priests and people of the Diocese, wherever I went, they did all in their

power to show their esteem for me ; but above all, here on my return to Davenport, do I find a testimonial of their love for their Bishop. Tears of gratitude came to my eyes when I entered the Episcopal residence ; I have not yet recovered from my surprise. Come and see my beautiful home."

He wrote to Miss Starr :

" October 28th, 1881.

" Dear Friend Miss Starr : I wrote to Rome for the dispensation, but you did not say in your letter whether I should send the dispensation to you or to——. I have just returned from a six weeks' trip, and start again this evening to be gone for three weeks, after which I shall not travel so constantly. At present, if you write your letters will be forwarded to me. I am just beginning house-keeping ; the priests bought me the prettiest house in Davenport, and, they say, on the whole river. My niece has just arrived and will have everything in order, when I return from this trip.

" JOHN McMULLEN,
" *Bishop.*"

That he was persevering in his Visitation of every part of his Diocese, the letter of December 27th, 1881, to Miss Starr is strong evidence.

" Dear Friend : St. John and your holly arrived safely, and I answer on St. John's Day, thanking you in his and my own name for your great kindness. If I were not so old, I would say that I was lonesome on Christmas, but your note and presents made me feel somewhat as of old. After visiting the half of my Diocese more difficult of approach, I have been at home for a week and shall not go away for two weeks more. I have already confirmed seven thousand persons and learned many things that will enable me to meet the wants of the people. This is a great country, and when I am gone, will be a great Catholic country, for a great and lasting beginning is already here.

" JOHN McMULLEN,
" *Bishop.*"

His first question on visiting a Church in the Diocese was: "Father, how are your schools getting along?" If he then learned that there was no school he would advise the opening of one as soon as possible, and he would say encouragingly: "Well, try there is no harm in trying." By this means the clergy of the Diocese took great interest in Catholic education. One day in conversation with his Vicar-General, Father Cosgrove, the subject of a select school in Davenport, for the Catholic youth, was brought up; the fact of a large number of young Catholics who were well qualified for a higher course of education after they had left the parochial schools was commented on, as well as the inability of reaching this, owing to a lack of worldly means, and that therefore many bright intellects had to waste away in obscurity. Then, as if his mind was made up to act, he said: "Father Cosgrove, where shall we find a place to give a beginning to a college?" "Bishop," answered Father Cosgrove, "I will give you two rooms in my school building." "All right," replied the Bishop, "let us start at once," and thus began St. Ambrose College and Seminary, an institution fostered by Bishop Cosgrove, who is following up the mind of its founder and making it a seat of learning second to none in the State of Iowa. Bishop McMullen never forgot the words of Bishop Quarter, which he had heard in old St. Mary's Church in Chicago. It was at once seen that his great ambition was to establish a college as soon as he could in his Diocese. During this time he ordained two priests, Revs. J. Schulte, now President of St. Ambrose College, and J. C. White. On Holy Thursday, 1882, he consecrated the Holy oils for the first and last time. He laid the corner stone of the new St. Joseph's Church, Davenport, Father Nierman, pastor, and blessed the bells of the Church. He also looked, as soon as he was able, into the condition of the different institutions of the Diocese. When at home, it was his special delight to go down from his house on the hill to visit the Academy of the Immaculate Conception under the charge of the Sisters of Charity of the B. V. M., which institution for the education of young ladies, is so delightfully situated in the See

city. He said one day in conversation with a priest of the Diocese of Chicago: "I was greatly pleased to see the excellent communities of Sisters in my Diocese. We have the nuns of the Visitation of the B. V. M. in Ottumwa; also in the same city I found the Motherhouse of the Sisters of the Humility of Mary. The spirit in both those communities is very edifying. Then there are the Benedictine Sisters at Creston, they are fine teachers in parochial schools. I was gratified on seeing this, for the sphere of usefulness of those religious orders cannot be treated inconsiderately, and as to the Sisters of Mercy and the Sisters of Charity of the B. V. M. you know them as well as I do, if not better. I can assure you that I was delighted with all these communities and may God give them every prosperity. I was overjoyed when visiting Creston, Iowa, to see the institution founded by our dear old friend Father Burne. The Benedictine Fathers have a fine Church and priory, and these I can say are in the very heart of the Diocese. I will do all I can to promote their interests, and all I look for, is good health and the help of God. Since my Visitation I feel greatly encouraged, the future looks bright."

He writes again to Miss Starr:

"FEBRUARY 14th, 1882.

"Dear Friend:—I do not know what the weather is coming to hardly the middle of February and the frost all gone; Mississippi as clear and warm looking from my hill as in mid-summer; the robins, blue birds and small wood-birds building their nests, and the blue jays and wood peckers that remained with us all winter in our trees, holding noisy conventions every morning as if to enter on new and important proceedings. It will be sad if so much hope and preparation be doomed to disappointment, but at all events the present is simply charming. There is, I am quite sure, more seen on my hill than any other place in North America as far as my experience goes, and I think a body would feel spring coming out here about a month, before it gets to Chicago. There are many mansions in our house, and I would

that they were filled at least to some extent. If you wish to bring anyone with you, even your servant, you can do so as well as not. Please remember me to Mrs. Dr. Cooke, also to Mrs. General Smyth, and say that I called with Father D. Riordan when in the city last.

“J. McMULLEN,
“*Bishop.*”

He made known the changeable condition of his health in a letter to Miss Starr, dated April 21st, 1882.

“Dear Friend:—I just finished reading your long letter, its length bearing no proportion to the kindness that filled it and the interest and pleasure it gave me. I passed your house this morning to look at the new parish house and the church, and called on his Grace, then I took the train home. I leave to-morrow morning on my campaign of three or four weeks. If the weather had been warmer I should be better now, but it is chilly and I am not so well. I should have said that I went up to Chicago with Fathers Roles and P. W. Riordan, who came to Davenport on Tuesday.

“J. McMULLEN,
“*Bishop.*”

Wherever Bishop McMullen went during his “campaign,” he received a most cordial welcome from his people, who were rejoiced to receive a visit from their Bishop. The Bishop himself was profoundly impressed by the condition and prosperity of the portions of his Diocese he visited, and he had opportunities to see much, for he traveled by stage, buggy, lumber-wagon, and in some instances, by hand car, as well as by passenger coach. He also found the Churches throughout his Diocese in a gratifying condition of increase and prosperity, as may be judged by the number of confirmations in the parishes visited. The annexed statement will give an idea of the extent of his labors:

1882.

Sept. 20th—	Walnut Grove, Father Smyth confirmed	135
“ 25th—	Dallas Centre, Dallas County, Father Hainey	242
“ 27th—	Stuart, Guthrie County, Father Foley	72
“ 30th—	Aurora, Keokuk County, Father Nugent	107
“ “ —	Sigourney, “ “ “ “	25
“ “ —	Millsburg, “ “ “ “	57
Oct. 1st—	Liberty, Clark County, “ “	81
“ 2nd—	Barden, Father Kearns	116
“ “ —	Clear Creek, Father Kearns	92
“ “ —	Oskaloosa, Father O'Carroll	163
“ 3rd—	Knoxville, “ “	132
“ 9th—	Ottumwa, Father Kuckel	165
“ 12th—	West Point, “ “	172
“ “ —	St. Paul, “ “	110
“ 16th—	Keokuk—German, Father Orth	76
“ “ —	“ St. Francis', Father Henard	77
“ “ —	“ St. Peter's, Father O'Reilly	245
“ 17th—	String Prairie, Father O'Brien	22
“ 18th—	Farmington, “ “	26
“ 19th—	Fairfield, Father Moran	37
“ 20th—	Germanville “ “	75
“ 21st—	Mt. Pleasant, Father O'Farrell	186
“ 23rd—	Burlington, St. Paul, Father Lavery	75
“ “ —	“ St. John's, Jesuits	120
“ “ —	“ St. Patrick's, Father Kilpatrick	83
“ 24th—	Columbus Junction, Father Flannery	26
“ 25th—	Washington, “ “	85
“ “ —	Richmond, Wash. Co., Father Brumenschenal	192
Total,		2890

CHAPTER XXV.

BISHOP McMULLEN VISITS COUNCIL BLUFFS — HIS RECEPTION — ADDRESSES MADE ON THAT OCCASION — MONTH'S MIND — HIS ADDRESS TO THE CLERGY — THE FIRST DIOCESAN RETREAT OF THE CLERGY — THE PRIESTS OF THE DIOCESE AGAIN SHOW THEIR APPRECIATION OF BISHOP McMULLEN BY A MUNIFICENT GIFT — THE BISHOP'S FIRST PASTORAL LETTER.

Bishop McMullen's first official visit to the city of Council Bluffs, on Monday, October 29th, 1882, was made memorable by the hearty welcome he received. On his arrival at the depot he was met by a large delegation from St. Francis Xavier's congregation, Rev. B. F. McMenomy, pastor, and escorted to the priest's residence. The following addresses were read to the Bishop.

"Rt. Rev. and Beloved Bishop:—In behalf of the Catholics of the city of Council Bluffs we offer you our most sincere and heartfelt congratulations on your elevation to the sublime dignity of the Episcopate, a most cordial welcome to our midst and sincerely congratulate ourselves on Providence placing over this our new Diocese, so able and wise a pastor. This, Rt. Rev. Bishop, is but a feeble expression of that love and affection which have in all ages as ardently burned in the Irish heart for their "Soggarthe Arone," a love the like of which is experienced by no other people under Heaven as it is by the ever faithful people of Ireland, no matter where their lot may have been cast, whether on the banks of the St. Lawrence or Mississippi, or on the shores of Australia; a love, which is not a mere sentiment, but a deep rooted passion interweaving itself with all the business of their lives, running through all the varied tissues of their thoughts, growing with their growth and strengthening with their strength. We have no desire here or elsewhere on an occasion like the present to depreciate the fidelity of other nations to the faith of their forefathers, for we are well aware and cheerfully bear testi-

mony to their unswerving fidelity : the Catholics of Germany to their Bishops and priests through their recent persecution in the face of laws, unequalled for their injustice and despotism in the annals of history, a fidelity that has been honored by the palm of victory over the vain and glorious boasting and military prestige of the German Empire, as is patent to all, the most prejudiced from recent events, for Prince Bismarck has cried out *Peccavi* and sought for peace from the prisoner at the Vatican.

“The only demand for our fellow countrymen, that meed of admiration which they deserve for their faithful adhesion to the religion in which they sincerely believe, for which they would themselves bleed and die to-day as readily as in days of yore, were such a test of their fidelity needed. It gives us the most sincere pleasure, also Rt. Rev. Bishop, that the occasion has come for us to express our sentiments openly with regard to our very affable and dear pastor, Father Mack as he is called among us, whose zeal and efficiency in the cause of Catholic education is evident from the institutions of learning, which in a comparatively short time have sprung up in this city under his fostering care. Looking more to the salvation of souls than to external appearances, he has been content to minister in a poor unadorned Church in order to build Catholic schools, where the little ones of his congregation can receive that religious and moral training so essential in these days of infidelity and scandal ; when faith and morals are exposed to so many and such violent temptations, and we pray that He who said : “suffer the little children and prevent them not, for such is the kingdom of Heaven,” will spare him to us for many years to come, to consummate the noble work which he has so well begun, and watch with the vigilance of the true pastor, as is his custom, over ourselves and our children. We hail you then, Rt. Rev. Bishop, as one of the successors of the Apostles sent to watch over our spiritual interests by the successor of St. Peter, and it shall be our joy and glory to serve, obey and love you with the sincerity and disinterestedness of faithful children and ever pray God to make your burden light and your ways

smooth. Again, Rt. Rev. Bishop, we give you a whole souled welcome '*Cead Mille Failthe*' to our midst."

The Bishop thanked the delegation very warmly and assured them that their welfare should always hold a foremost place in his mind, and that he would make frequent visits to Council Bluffs for their encouragement and welfare, and expressed himself highly pleased with the state of affairs both spiritual and temporal. On Sunday the Bishop was tendered a very warm welcome by the school children, both boys and girls. The Rt. Rev. Bishop was visibly affected by this manifestation of love, and spoke to his little ones words of encouragement and good cheer, which could be prompted only by parental love. The following day the Bishop administered the Sacrament of Confirmation to two hundred children. He then took his departure for other portions of his Diocese, leaving behind him fond remembrance and kindly feelings, both with priests and people.

In February, 1882, the observance of the "Months Mind" took place in St. Marguerite's Church, in memory of Rev. Father Ryan, who died at Georgetown, Monroe County, a month previous. There was a large assemblage of the priests of the Diocese, and the ceremonies were very imposing; Bishop McMullen was celebrant of the Mass, and at its close, addressed the priests in attendance on their labors, the sacrifices they had to make in the cause of their Master, the happiness in being conscious of performing faithfully their duty, and gaining the crown that awaited the faithful servant at the end of a useful life.

July 25th, 1882, was the first anniversary of Bishop McMullen's consecration. He deemed that in no better manner could he commemorate the occasion than by holding a Diocesan Synod. He, therefore, sent a letter to the priests of the Diocese, calling them to Davenport, for the purpose of making a spiritual retreat,

and stating that at the end of it the first Diocesan Synod would be held. Fifty-five priests were brought together at their Bishop's wish, and entered into the retreat given by a Jesuit Father of Chicago. At its close the Bishop spoke kind words of encouragement to his clergy. He said, he felt assured that as now they had become strengthened with the spirit of grace, they would prosecute their labors with increased vigor, and that he and they would be a unit in all that could further the advancement of the Church in the Diocese and their respective Missions. He asked their co-operation and advice so that they unitedly may promote the worship of God amid the dangers of this corrupt age and preserve faith and morals pure and holy as they come from the fountain head. He exhorted them to be holy in conduct, zealous in good works, and men of interior life, worthy of the sacerdotal dignity with which they were honored.

The first Diocesan Synod was held after the retreat. The decrees of the National Councils of Baltimore and the Provincial Councils of the Archdiocese of St. Louis were accepted. As they ruled the action of all laws governing that part of the Diocese of Dubuque before the erection of the Davenport See, they were to continue in vigor. The priests to be members of the Bishop's Council were named and the *judices causarum*, were inducted into office. Then all the priests at the Synod made a public profession of faith in the teachings of Holy Church, and renewed their pledges of obedience to their Bishop. "It was," Bishop McMullen remarked afterwards to a priest of the Archdiocese of Chicago, "one of the happiest moments of my life."

Before the priests dispersed to their different Missions, they called in a body upon Bishop McMullen at his residence. They formed a circle on the shady lawn and the Bishop came out to greet them; as soon as he was well within the circle, there came a fine horse and phaeton up the driveway, which was stopped when it neared the assemblage. Then the Rev. P. B. McMenomy, of Council Bluffs, called the attention of the Bishop to the innovation upon his social circle, and with words expres-

sive of the reverence of the clergy for their Bishop, their appreciation of his labors among them during the brief term which had elapsed since he became the head of this new Diocese, the value of his services to the Church, no less than the affection, his kindness had created in their hearts, asked him to accept the horse and phaeton as the gift of his clergy. Bishop McMullen did accept it in the spirit in which it was tendered, and his brief and feeling response moved all. The fact is, that it was the intention of the clergy to present Bishop McMullen with a team and beautiful carriage, but when the matter was broached to him, he said he would not have it because he did not need it, and the parties knew he meant what he said; they knew, however, he could not well reject a compromise, and Friday's presentation was made as the compromise and surprise.

Bishop McMullen soon after addressed the following, his first Pastoral Letter, to the clergy of his Diocese:

"Rev. Dear Sir:—As the time for complying with the conditions of the Jubilee expires at the end of the current year, I avail myself of the opportunity to request your Reverence to read the Apostolic letter with the instruction adjoined to your people, and make such further explanations as your judgment may suggest. You will, no doubt, find it satisfactory to be authoritatively informed regarding the boundaries of the Diocese of Davenport, as set forth in the Apostolic Brief of erection. The Diocese is bounded on the East by the Mississippi river, on the West by the Missouri river, on the South by the State of Missouri and on the North by the northern bounds of the counties of Harrison, Shelby, Audubon, Guthrie, Dallas, Polk, Jasper, Poweshiek, Iowa, Johnson, Cedar and Scott. It is my wish that the faculties and privileges possessed by the clergy from the esteemed Bishop of Dubuque and his venerable predecessors, remain for the present unchanged, except in one particular: that application be made to the Ordinary for dispensations in matrimoniis mixtis. The Cathedraticum, which I have been informed was estimated at five per cent. on the gross income of the pastor, may continue to be regulated by the

same standard and forwarded to the Bishop at the usual time. I have found it necessary to receive several students for the Diocese and judge it advisable to add to their number, and as it has been usual that the Christmas and Easter collections be applied to the purpose of aiding in the education of ecclesiastical students, your Reverence will readily perceive the propriety of instructing the Faithful, regarding the necessity of contributing more liberally in this regard, as the bounds of their Diocese have been restricted. In order that the transfer of title, by which the property of the Diocese is held, may properly and thoroughly be effected, your Reverence will please send me the deed or deeds of all the Church real estate in your parish, and if you have not got the same, go to the Recorder's office and have the Recorder make a certificate, giving the following facts in regard to each conveyance, viz: 1, The names of the grantors and grantee; 2, The dates of making and filing the instrument; 3, The book and page where recorded; 2, Description of the land conveyed. You can aid the Recorder by giving him the number of section or lot and block in which the land is situated. If no deed has been placed on record, you will give the reasons why not, and how possession of the land occupied by the Church was acquired and give as complete a description of the land as you possibly can; state every particular of which you have any knowledge in regard to the title of the land. Finally, Rev. Dear Sir, I would say that I feel my life renewed, coming among a body of clergy who have done so much and are still doing so much to advance religion and save immortal souls. On every side I see co-laborers of our dear Lord, expressing by their works more than by words—*dum tempus habemus operemur bonum*. Sent among such a clergy by the choice and command of the Great Vicar of Christ, and being assured of the assistance of their daily prayers in the Holy Sacrifice, I may well hope to be able to discharge my sacred duties in a manner pleasing to the great Bishop of souls. I remain, Rev. Dear Sir,

“Yours faithfully in Christ,

“JOHN McMULLEN,

“Bishop of Davenport.”

CHAPTER XXVI.

BISHOP McMULLEN INTIMATES THAT HE IS SERIOUSLY SICK — THE VISITATION OF HIS DIOCESE INCREASES THE MALADY — HIS HARDSHIPS — HE DOES NOT SPARE HIMSELF — HE IS ADVISED TO REST — PRESENTATION OF A PURSE BY THE PRIESTS — BISHOP McMULLEN TAKES A TRIP TO NEW YORK AND THE SEASHORE — NOT MUCH BENEFITED — HE SENDS TWO THOUSAND DOLLARS TO THE HOLY FATHER — HE RETURNS TO DAVENPORT — HIS ILLNESS BECOMES SO SERIOUS THAT HE IS ORDERED TO CALIFORNIA — DANGEROUS SICKNESS WHILE THERE — HE RETURNS HOME — HE PREPARES FOR DEATH — HE RALLIES AND GOES TO CHICAGO — HIS RETURN — BISHOPS AND CLERGY VISIT HIM — INCIDENTS — BULLETINS ANNOUNCING HIS CONDITION — HIS DEATH — EXPRESSIONS OF UNIVERSAL BEREAVMENT.

The first time that Bishop McMullen gave any intimation that his iron constitution was subject to the universal inheritance of sickness and death, was in a letter, dated January 24, 1882: "I find," he wrote, "that I have no longer the vigor of other days. At times I feel that my earthly pilgrimage is coming to a close; I cannot stand the cold weather and this winter has been very severe on me. I realise now that the flesh is weak—*caro est infirma*. Well, the Lord's will be done. I hope you will remember me during the Holy Sacrifice of the Mass and pray that I may bear patiently whatever comes in the way of bodily infirmities and accept all with sincere resignation."

When he left Chicago for the See of Davenport, his friends did not notice that an insidious malady was lurking within his powerful frame. Apart from the accident in his youth, the temporary ailment of his eyes and other "light matters," he often said that he was "never seriously sick for twenty-four hours in his life." The first Visitation of his Diocese, undertaken in the Fall of 1881, overtaxed his strength and served to develop a disease which soon called into action the best medical skill. In making this Visitation, which was most minute, he forgot entirely his own comfort; nor did the inclemency of the weather and the difficult

modes of travel in many districts ever prevent him from filling his appointments. One day he arrived late for the train at a station, and he was informed that the only means by which he could reach his destination was on a hand-car. "Hand-car?" he replied, "why it will not be the first time that I have traveled that way in going to or from some mission, and besides, I worked my way." When remonstrated with for doing so, thus exposing himself to excessive fatigue and danger, he would smilingly say: "My dear Father, I could not afford to break my word and disappoint you and your people, and I know no fear while in the performance of my duty."

On his return from this Visitation he appeared greatly exhausted and his indisposition soon became so aggravated as to cause great alarm to all and especially those who were deeply interested in his care. He was earnestly advised to desist from any further Visitation until his health should be restored and above all not to go anywhere during the coming winter and spring. He listened to this advice and promptly admitted that it was a duty to preserve his health for future good. "It matters a great deal," he said to a friend during this winter, "that we should understand our worth in this life. When we do so, we look after ourselves with more interest, not that we will be greatly missed when we die, but, that while we are here, we may remain in such condition that we can perform easily all our obligations." He wrote to a priest of the Archdiocese of Chicago: "I have had to give into the will of superior wisdom and keep a strict watch over my health. I am doing so, but I find it very hard to live quietly, and so much depending on me." As soon as he thought that he could safely continue his work of Visitation, he commenced to lay out his plans and designate the Missions he would visit. His physician, however, made many objections and told the Bishop that he should drop all cares of office and take a longer rest. "Rest?" replied Bishop McMullen, "rest is killing me. I have not finished the Visitation of my entire Diocese, I must do so, and

then I will rest." His determination to accomplish this duty overcame every anxiety about himself. On April 28, 1882, he set forth on this his first and last official trip through the remainder of the Diocese, and afterwards said that he suffered a great deal during this time. He seemed to exert himself more than ever; his indomitable will added greater power to all his efforts, and though to all appearances symptoms of physical decline were manifest, still there was a spirited confidence that asserted itself, and deceived many keen observers as to the true condition of his health. The zealous Bishop never relaxed the practice when visiting any Mission of going into the Confessional and remaining while there was a penitent in need of his help. He also took a special delight in going among the children assembled in the school-room or Church, asking questions in Christian doctrine and instructing those who were preparing for First Communion and Confirmation.

During this Visitation he failed one evening to make connections at a railroad junction, and he was compelled to put up at the only boarding house in the place—where the accommodations were poor, but the best the people could afford. For obvious reasons he could get no sleep; so finally he went out into the open air and walked around until tired out, he sat on a bowlder in a field the balance of the night. In going another time between distant Missions, in an open vehicle, he was caught in a storm, and for several hours was exposed to a cold piercing wind and rain that caused him great suffering. Such and other hardships served to aggravate his condition, yet he bore up cheerfully and though his priests would make many remonstrances at the risks he was subjecting himself to, he would accept them with a total disregard for himself, saying: "I must do the will of my heavenly Father." Not until he returned to his home in Davenport, did his life-long courage seem to desert him. "I fear," he said to Father Cosgrove, "that I will never go over the ground again—my time is coming." These words cut deeply into the heart of his faithful Vicar-General, who gently reproved any such

thoughts, saying that there were many years of usefulness in store for the Bishop.

By the advice of his physician and request of friends Bishop McMullen was induced to consider the necessity of taking a voyage to Europe, or if unable to undergo so long a journey, to at least spend some time at the sea-shore, where he might recruit his health. The Bishop at length submitted to their persuasions when it was represented to him that in making the trip, he could have in view a visit to Rome, and fulfil the obligation of a pilgrimage to the Holy See. "I am willing to go," he said to Father Cosgrove, "but I have no funds on hand requisite for such a voyage, and I do not wish to borrow money for such a purpose." "Never mind Bishop," said Father Cosgrove, "the means will be provided for you to defray all expenses."

As soon as the Bishop was ready to start on his trip a committee of the priests of the Diocese waited on him and presented him with a purse containing two thousand dollars. "Take this purse dearly beloved Bishop," they said "let the contents enable you to regain what you have lost in the service of God and the Church, it is but a slight token of the deep love your priests have for you, and they one and all will pray that you may return to them in the full vigor of health, to dwell with them for many years to come." This unexpected act of generosity on the part of his priests so deeply moved the Bishop, that he could not find words to express his gratitude, but his pale face lit up, while unbidden tears coursed down his cheeks, saying more than voice could utter—it was the silent eloquence of a thankful heart.

Accompanied by his old time friend, Father Roles, Bishop McMullen took his departure for New York by easy stages. He had, however, his misgivings as to the beneficial results. When the priests and attendants of his household bade him farewell, a pleasant journey, and a safe return, he replied, "Yes, I will return, and that soon; my jaunt will not be very long."

He stopped at Joliet, Ill., where he assisted at the dedication of St. Mary's Church, August 15th, 1882, Rev. Maurice F. Burke,

pastor, afterwards Bishop of Cheyenne, Wyoming Territory. He preached an eloquent sermon on the occasion, and it was the last time his voice was heard in a church in the Archdiocese of Chicago. His changed appearance on that day startled his friends, who had assembled to greet him, and it was the sad, silent understanding in every mind that Bishop McMullen's days were numbered. On his arrival in New York the physicians whom he consulted declared it impossible for him to make the ocean trip, but that rest and the sea air might restore some of his lost strength and prolong his life. Everything was done to bring this about, but it seemed that he could find no rest; his mind was always running back to the priests and people of his Diocese. Often he would recount many incidents which occurred during his Visitations, and spread forth his plans for the future, as he would sit, surrounded by loving friends, at a stopping-place by the seaside. His health was somewhat improved by this change, and feeling himself, as he said, "considerably invigorated and homesick," and as his European trip had to be given up, he decided to return to Davenport. One day he went alone to New York City, leaving his friends unaware as to where he was going. Returning in the afternoon he said to Father Roles, "I am going back to Davenport in the morning;" "What!" exclaimed Father Roles, "not yet?" "Yes," replied the Bishop, "I have just got enough money left to pay my way back." "How is that?" asked Father Roles, "where are the two thousand dollars?" "Well, answered Bishop McMullen, "I sent the amount to the Holy Father, he needs it more than I do, let us go home."

The autumn and early winter of 1882, told heavily on his enfeebled constitution, and his weakening condition became so pronounced that his physicians ordered him to leave without delay for some milder climate. He, however, entreated them to allow him to spend Christmas at home, "probably my last," which request they reluctantly granted, but as soon as Christmas had gone by they urged his instant departure to Les Vegas, New Mexico, or Los Angeles, California. After his arrival at Los Angeles he was so

dangerously prostrated by the change of climate, that he was taken to San Francisco where for a few weeks he remained under the charge of the Sisters of Mercy in their Hospital and Mercy House. The Most Rev. Archbishop Alemany visited Bishop McMullen at the Hospital, and manifested a deep interest in the Bishop's condition and recovery.

Bishop Mora of Los Angeles, at this time wrote to the Very Rev. Father Cosgrove, that Bishop McMullen had but a few weeks to live. The Bishop, however, received such excellent care at the hands of the good Sisters that he rallied from his debilitated condition, and determined immediately to leave the Pacific coast for his Diocese. The news of his hopeless case had already preceded him and the sad intelligence was received everywhere with the deepest sorrow. On March 7th, 1883, Bishop McMullen arrived in Davenport: "I am glad that I am home again," he exclaimed, as he was brought to his residence on the hill.

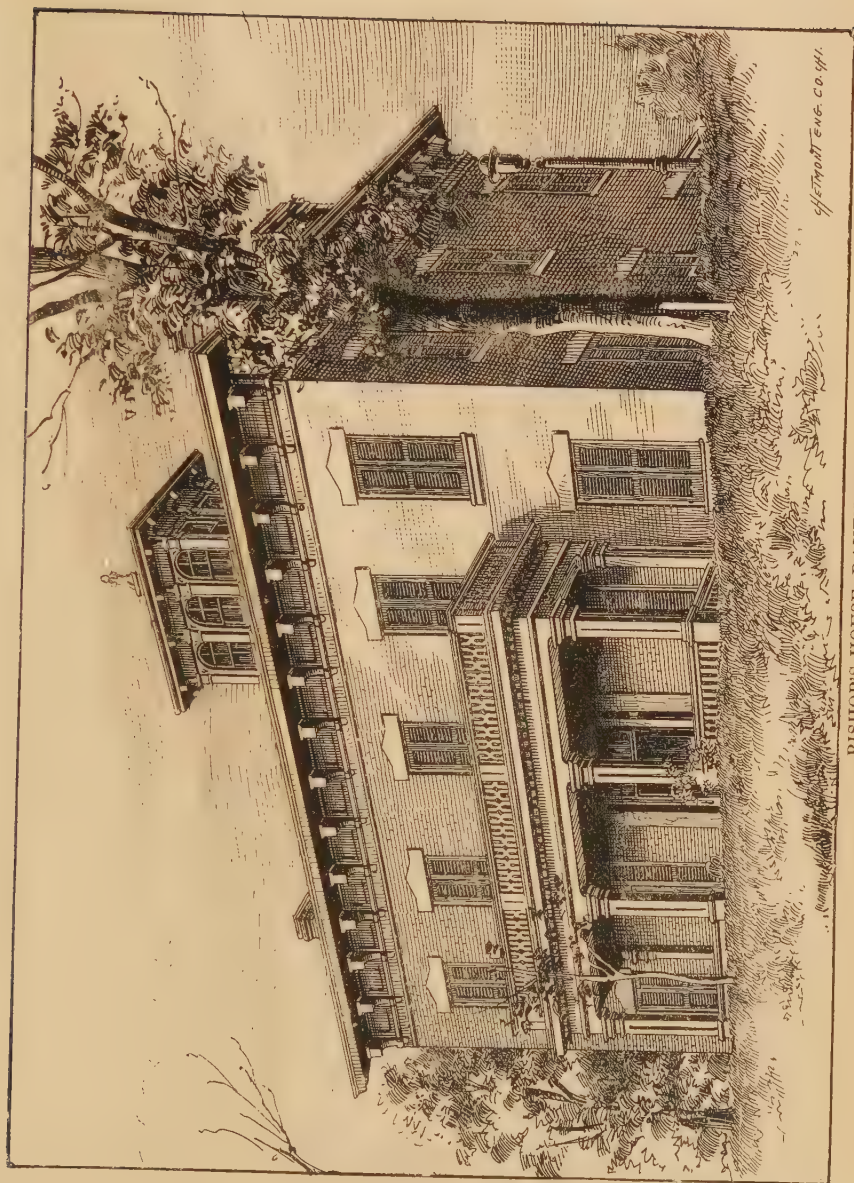
When he had taken a necessary rest after his long journey he had a report made to him by his Vicar-General, on the state of the Diocese which proved to be highly satisfactory. He now sent for his attending physician, Dr. Peck, who, at the instance of the Bishop, made a candid statement of his condition, giving no hope of any betterment. The doctor told him many months previous to this time that his disease was incurable, that it was cancer of the stomach and fatty degeneration of the liver. "Well, doctor," said the Bishop, "I am ready, my books are balanced, I am ready for the journey; I know I cannot get well and my time will now be devoted to preparation in order to worthily meet my Heavenly Father. I am outside and beyond life; it is all in the past; I will wait patiently for the good Lord to take me." Bishop McMullen's courage was not impaired in the least on hearing that his case was hopeless; his mind was made up to the inevitable, and a calm spirit of resignation ruled all his actions. If there was at any time an expression of repining or unwillingness to submit to "a superfluous treatment," as he termed the kind attentions of those around him

—it arose from his conviction that it was unnecessary, and that he was now “only a burden and in the way.”

To inquiring friends, during the months of March, April and May of 1883, the answer invariably was, “the Bishop is no better.” When the priests of his Diocese would visit him and speak to him words of comfort, he would say, “I am deeply grateful for your kindness, but I must go, I cannot live; I am a bodily wreck; see what is left of me—wasted to a skeleton, I am of no use; my place ought to be filled. My Father in Heaven has been too good to me. I desire, with St. Paul, to leave and be with Christ. He would then lift up his eyes to Heaven and repeat the words of the Psalmist—‘In Thee, O Lord, have I hoped.’ Remember me in your prayers after I am gone, so good-bye,” and his pale, emaciated features would become enlivened, while he would give them his blessing, and his eyes follow them as they left his presence. The days dragged slowly along.

The Davenport papers published occasionally, bulletins to the effect, that: “May 12, 1883: It is with feelings of deep regret and most sincere sorrow that we must divulge to our readers the fact that the Right Rev. Bishop McMullen is failing rapidly, with no hopes of his recovery. This sad intelligence will be received by the priests and people of his Diocese, and by a large number of personal clerical friends in different States with sincere sorrow.” —“In St. Marguerite’s Church, May 21, 1883, the Very Rev. Father Cosgrove, V. G., announced that Bishop McMullen was failing continually, and asked the prayers of the people for him.” —“June 1, 1883: Right Rev. Bishop O’Connor of Omaha, honored the city with his presence Monday. He was here to visit his dearly beloved brother in Christ, Right Rev. Bishop McMullen, who is growing weaker every hour.”

Having projected great improvements to be made in the Diocese, often while sitting on the lawn before his residence in his enfeebled state, wasting away, he was seen with a far off look towards the West—his spirit wandering out to his priests and



BISHOP'S HOUSE, DAVENPORT.

people. At these and other times when roused by some remark, incident or reference made to the vast interests of his Diocese, he would, with an appearance of regret, exclaim, "If I only had ten years more, what would I not do, with God's help, for my people. But as it is the will of God, I am ready to leave all earthly ambitions aside."

The warm weather in the month of June made an unexpected improvement in Bishop McMullen's health. His friends were elated at this, and for the purpose of increasing the favorable change in his condition, with loving solicitude, that no means should be left untried, hoping against hope, to prolong a life so precious, they urged him to make a brief visit to Chicago. Yielding to their urgent entreaties, he said to Father Cosgrove before his departure: "If I see that I am getting worse in Chicago, I shall return to Davenport as soon as possible. I do not want to die there, but here among my people." He left Davenport on the night of the 15th of June, and stopped with his brother, James McMullen. His friends in Chicago vied with each other in showing him every care that was in their power, but he derived no benefit, he said, "from this ramble." On Thursday evening, June 21st, he was brought back to Davenport in a very feeble condition.

A chapel had been arranged in a spacious room across the hall from his bed-room. Every morning he would celebrate Mass until he could no longer stand at the altar, even with the assistance of others, he then caused himself to be carried into the chapel on a lounge when he would assist at the Holy Sacrifice and receive Communion with a fervor that was most edifying to the members of his household, who, he desired, should be with him at this solemn hour of prayer. When Bishops and priests visited him during these, his last days on earth, none left him without showing strong emotion; noticing their tears he would exclaim: "Well, well, what is the matter? *Hodie mihi, cras tibi!* I to-day, Thou to-morrow!" He never failed to exhort all who had the privilege of drawing near him at this time,

"to live to God, to be faithful to the last." On the morning of the 29th of June, the feast of the Apostles, Saints Peter and Paul, he was brought into the chapel to hear Mass, and summoning Father Cosgrove to his side, he expressed a desire to receive absolution. Father Cosgrove told the attendants to leave for a few moments, when the Bishop said: "Never mind, you need not go, I have nothing to conceal, I am willing all should hear." He now made a will. His temporal possessions amounted to little else than his library and Episcopal robes; the first he gave to the Diocese, the latter he ordered to be distributed among his friends or left to his successor; then asking for a pen he signed a check ordering all the money to his credit in the bank, \$117, to be paid to the Very Rev. Father Cosgrove; there was not enough for his funeral expenses. In handing the order to his Vicar-Général he said: "My mind is free; thank God I die poor. It is my express command that the cost of my coffin shall not exceed one hundred dollars." The Bishop also placed a paper in an envelope which he sealed, requesting that it be not opened until after his death. The paper, as it was found, contained instructions, underlined, as to the disposition of his body. "*In case of my death, I desire to be buried in Davenport.*"

During these his last days, he frequently expressed his gratitude to God for giving him an opportunity to say, that he had never wilfully or knowingly wronged anyone, that whatever he did was for the greater glory of God for the good of others and welfare of his own soul. A touching scene occurred at the commencement exercises of the Academy of the Immaculate Conception, June 22, 1883, the day after the Bishop's arrival from Chicago. At the closing of the exercises Father Cosgrove stated to the Sisters, pupils and large audience, that he had been commissioned by Bishop McMullen, who was fast approaching his end, and who said that he would never see them again on earth, to express his devoted love for them all and to give them his blessing. The large assemblage of people knelt on hearing this, and Father Cosgrove with trembling voice, pronounced the

Bishop's last blessing. The eyes of all were bathed in tears during the solemn scene, and fervent prayers were uttered from every heart for their beloved Bishop.

The following announcements appeared in the Davenport newspapers and were flashed over the wires to friends far away: "June 28,—Bishop McMullen is failing rapidly—growing weaker every hour." "July 1,—Right Rev. Bishop McMullen's condition is apparently about the same; there being no visible change to his friends." "July 2,—Bishop McMullen was reported dying at midnight. He rallied slightly this morning." "July 3,—Bishop McMullen will not live many hours. The constant watchers at his bedside during his last hours are his Vicar-General, Father Cosgrove, the venerable Father Trevis and the Bishop's nieces, Misses Catharine McLaughlin and Mary Doyle."

Towards midnight, July 3, the Bishop became very animated and seemed to get quite strong. He conversed with his attendants in a clear voice, speaking of the mercies of God, and of the unspeakable happiness which the soul enjoys in the Divine Presence, in words so vivid, that he appeared to have had a vision of Heaven. His filial devotion to the Blessed Virgin and his absolute confidence in her powerful intercession plainly appeared in the short fervent prayer which he now uttered—it afterwards was recalled to memory by one of his attendants: "O Queen of Heaven, Mother of Grace and of Mercy, my beloved Mother, thou who hast done so much for me in life, whenever I had recourse to Thee, I beseech Thee now at the hour of my death to come and assist me to die worthily."

The circumstances attending his death were peculiar. It was noticed on Tuesday morning, July 2nd that a decided change for the worse had taken place—a sinking, as it were, of all his physical strength; the while his mind remained clear, he asked questions and answered them as lucidly and distinctly as ever. His physical powers failed through the day. At half past six in the evening Father Schulte entered the room with the Vicar-General,

Father Cosgrove, who had been to Marengo, at the Bishop's request, to attend to some ecclesiastical matters, and hastened to the house on his return; the Bishop gave him a cheery greeting, and said: "How did you find that business out there?" The Vicar-General replied that it had all been arranged satisfactorily, and the Bishop answered: "that's right, and I hope they are happy." The Bishop then asked, "when did you see Dr. Peck? I would like to see him so much; all that could possibly be done for a patient he has done for me from the first, and I would like to see him to thank him." He was told that the doctor had been called to Delaware county to attend to a critical case, and he answered, "I must be content then, but I should dearly like to see him." Father Cosgrove saw, though, that a great change had taken place. He went to his own home, and about 9 o'clock at night returned to the bedside of the Bishop, who asked him questions as to Diocesan matters which he said he had forgotten before. Father Cosgrove was suffering from a severe headache, and again returned to his home. At midnight the Bishop sent for him, and asked that the Sacrament of Extreme Unction be administered. The wish was complied with, then the Bishop said: "You had better go home, Father, and take a long rest for you must be tired. Good-bye! good-bye!!" Father Cosgrove had reached the door, when the Bishop called him back and said: "I think I am going to die to-night! Don't you think so?" "I hardly think, Bishop you can survive much longer," was the reply. "That is so," said the Bishop. "I feel that I am sinking rapidly. I have not many hours to live." He then bade his beloved Vicar-General an affectionate farewell.

As the morning hours advanced, the Bishop said to his attendants: "Go and rest for a while, you are all so tired that I feel for you." They were moved to tears at this expression of anxiety for them, seeing that he forgot all about himself and thought only of their comfort,—his ruling spirit asserted itself in the presence

of death. They continued to remain, kneeling around his bedside, silently praying. Meanwhile the venerable Father Trevis noticing with his experienced eye that life's hold was fast becoming relaxed, commenced to recite the prayers of the dying, in which the Bishop slowly joined in a voice a little above a whisper. At last—it was 4 o'clock Wednesday morning—just as Bishop McMullen was dropping into an apparently peaceful sleep, Father Trevis softly uttered in measured tones: “In Thee, O Lord, have I hoped,—into Thy hands, O Lord, I commend my spirit;” these words the Bishop silently repeated, his lips scarcely moving, when gradually he sank into a quiet sleep—it was the long sleep of death. Such was the beautiful death of this servant of God, such was the death he prayed for, and his prayer was heard. A beautiful life had rounded to a close; the lips, accustomed to praise God, to teach and exhort men to walk in the ways of God, were motionless, the hands lay open and extended—giving, as it were, still giving; a solemn silence reigned throughout the Bishops house on the hill, only broken by the sobs of those who remained kneeling around the bed of death after the soul had taken flight to its heavenly home.

The sun burst forth gloriously beyond the eastern bluffs on that July morning, and the waters of the great river, glittering in the sunlight, placidly flowed on; the flowers Bishop McMullen loved so much, bloomed in all their loveliness and the birds sang joyously among the trees on the lawn; the boom of cannon at the United States Arsenal on the Island sent forth the glad tidings of another recurrence of Independence day, but the solemn toll of the Cathedral bell, taken up by those of all the Churches of Davenport, spread the news quickly—that Bishop McMullen was dead. The Catholic people from all parts of the city hastened up the hill to verify the fact, which was no sooner confirmed than they went sorrowfully into the Cathedral to pray for their good Bishop's departed soul. The most poignant grief was manifested by all the citizens of Davenport on hearing that Bishop McMullen was no more; his unostentatious bearing, his

genial manner, his purity of character and exalted purposes in life had endeared him to everyone who had in any way come in contact with him; therefore his death was considered a great bereavement, and the sorrow at the loss of such a noble Christian man was as sincere, as it was universal. The body was embalmed and clad in cassock, surplice and stole, it was kept from public gaze, until transferred on the following morning, Thursday, July 5, to St. Marguerite's Cathedral, where attired in pontifical robes, it lay in state, and was visited by thousands of people who went to take a farewell look of all that was mortal of their beloved Bishop and friend.

CHAPTER XXVII.

THE DIOCESE OF DAVENPORT IN MOURNING — THE OBSEQUIES — ST. MARGUERITE'S CATHEDRAL FILLED WITH SORROWING PEOPLE — A LARGE CONCOURSE OF THE CLERGY AND LAITY FROM DIFFERENT PARTS OF THE UNITED STATES IN ATTENDANCE — ARCHBISHOP FEEHAN OFFICIATES — BISHOP SPALDING DELIVERS THE FUNERAL SERMON — THE DECEASED PRELATE'S REMAINS ARE INTERRED UNDER THE HIGH ALTAR IN THE CATHEDRAL — "MONTHS MIND" — A MEMORIAL TABLET ERECTED IN ST. MARGUERITE'S CATHEDRAL BY THE PRIESTS OF THE DIOCESE.

"That the noble and good Bishop McMullen had not lived in vain, that he had won the hearts of men, that his life had been one of holy purpose, that he had been a son of the Church, who had been found worthy of the high office in which she placed him and who had done his duty to her, and that the Church and people were cast into deep sorrow over his death, was evidenced at the obsequies in St. Marguerite's Cathedral, on Friday, July 6, where were gathered a large assemblage of the clergy of the Church, and a vast number of men, women and children who filled the Cathedral to overflowing, or stood in solid masses on the

ground beneath the windows and in the street. In the multitude were clergy of Protestant denominations who revered the departed Bishop, representative business and professional men of Davenport, Chicago and other cities in Illinois, while numerous Catholics came from near and distant parishes in the Diocese.

"The Cathedral's great altar, its sanctuary, and the side altars, its columns and arches, its window recesses and the galleries were draped in graceful folds of black. The mortal remains of the sainted Prelate, clad in pontifical robes, rested in a casket supported by a catafalque, which stood before the altar railing at the entrance to the sanctuary, and on either side were lighted candles, while here and there along the sanctuary rails were beautiful floral emblems of faith, love, mercy, charity, hope and victory."

The late Bishops relatives and immediate friends filled the front pews on either side of the main aisle, and behind them were ranged representatives of the different religious orders of Sisters in the Diocese, while seated in the open space before the sanctuary rails, around the catafalque—it seemed as a body-guard—were surpliced priests. In the sanctuary were the Archbishop, the Bishops and the priests, who assisted in the celebration of the Divine offices. It was touching to see grief depicted on every face; all seemed to have lost a father, a benefactor and a friend.

At the appointed hour, 9.30 A. M., the kneeling of priests in the sanctuary gave the multitude notice that the Office of the Dead was to commence, and amid the most impressive silence a clear voice, rich and full in music, fairly thrilled the congregation with the opening invitation, "Venite exultemus Domino, jubilemus Deo salutari nostro, Come let us praise the Lord with joy; let us joyfully sing to God our Father." It was the voice of the Very Rev. Dean Butler, of Rockford, who had assisted at the consecration of his Propaganda College classmate, and read the Pope's brief on that occasion. He was here now, afflicted in soul, to take part in the obsequies of his long-time friend. At 10 o'clock Archbishop Feehan of Chicago, Bishop Ryan, of St. Louis, Bishop Spalding, of Peoria, Bishop Hennessey, of Dubuque, and Bishop O'Connor,

of Omaha, entered the sanctuary for the celebration of the Solemn Pontifical Requiem Mass. The Bishops wore vestments of mourning, and their countenances indicated deep sorrow, for Bishop McMullen was from among them and they all knew the worth of him, of whom all that was earthly now lay before them.

At the Mass the celebrant was Most Rev. Archbishop Feehan, with Assistant priest, Rev. J. P. Roles, of Chicago; Deacon, Rev. P. W. Riordan, St. James', Chicago; Sub-deacon, Rev. J. W. Smyth, of Iowa City; Master of Ceremonies, Rev. D. J. Riordan, of Chicago; Chanters, Rev. T. J. Butler, D. D., of Rockford, and Rev. P. J. Butler, of Chicago. The solemn service was carried out with the profoundest manifestations of grief and respect. The Archbishop was deeply moved. The time had been brief since he had consecrated Bishop McMullen, and wished him a long life and prosperity; here he was called on to officiate at the Mass of Requiem and read the prayers for the Dead over the remains of his friend. Immediately after the conclusion of the Holy Sacrifice, Bishop Spalding ascended the pulpit and preached the funeral sermon—an eloquent tribute to the memory of the deceased Prelate.

The text was from II. Kings Ch. xiv: "*We are dying and sinking into the grave, like the waters which flow into the earth, and return no more.*" "Most Reverend, Rt. Reverend, and Reverend Fathers: Death is God's promise of life. It is in the world to prepare the way for a more abundant and higher life. On the grave of the child youth blooms, and then fades, that manhood in full strength may hold out its ripe fruit to nourish other life. And when this work is done, the grave opens, not to swallow up what cannot die, but to make a straight way to God where life is infinite, eternal, all-conquering, all-pervading. Hence those who have great faith, or hope, or love, or all of these, which are the avenues that lead up to God, are busy with life and are not troubled by the thought or gloom of death. God is in the world. All is well. Whether we wake or sleep, or live or die, we have our being in Him who can neither

do nor suffer wrong. When the soul is stirred up to its full depth, it laughs at death. On the battlefield where the life of one's country throbs, what cares a true man for the cannon's hot and murderous breath? Or can the grim monster frighten the mother when her child is in peril? And when we have lost the one we love, is there in the wide world ought so beautiful as death? See how the martyr yearns for it, like a despairing man who has no hope, except through it, of reaching to the very heart of God. Think of St. Paul, who amid heroic strivings and God-like endurings, seems to be looking in his high life-battle for the face of death, as a maiden watches for the coming of him she loves. Ah! can it be that we who droop and are without hope in the presence of death are the brothers of Jesus Christ, who has snatched from death his crown of victory? Life, life, life! spreading and overflowing and superabounding, and death only that life may spring from it and be it its lord, for ever-more—This is Jesus Christ. And the Christian Bishop and true man whose body lies here, would not have me speak as though he were dead. He lives; he is closer to God than when he walked on earth. Is this evil, or is the company of men so delightful that I should envy him who is in the company of God? O most sincere, most honest man, I will not wrong thee by giving utterance here to one unreal sentiment. Thou hadst small faith in words, and now thy work is done, thou wouldst rest in peace. While power remained thou didst neither utter, nor suffer others in thy presence to utter a regret that death was at the door; and now that he has entered, I will make no complaint. This is not the time or place to speak at length of the life and labors of Bishop McMullen, and I shall but mention a few facts in his career which, for the rest, are not unknown to you. He was born in Ireland in 1833, and came when yet a child with his parents to America. The family took a farm in Lower Canada; moved thence to Ogdensburg, N. Y., and finally settled in Chicago in 1843. The following year young John McMullen entered the college of St. Mary of the Lake and was graduated at the age of

twenty-one, in 1853. A few months later he started for Rome and began the study of theology in the Urban College. In 1858 he finished his course of studies, received the title of Doctor of Divinity, and was ordained priest. He at once returned to Chicago and was appointed pastor of St. Louis Church. He entered upon the work of the holy ministry with the energy and ardor of a strong and enthusiastic nature. His soul was aflame with zeal, and his closely knit wiry frame was equal to any labor he imposed upon himself. In the midst of pastoral duties and cares that seemed enough to absorb the whole thought and time of a man, he found opportunities to organize new missions and to build new churches. Sycamore, Lodi, De Kalb and other places in the Diocese of Chicago were the scenes of this Apostolic zeal. At the end of three years, in 1861, Dr. McMullen was appointed President of the University of St. Mary of the Lake, and Rector of the new Seminary. He threw himself with boundless energy into this new field of labor. He taught, he wrote, he laid the foundation of a new university building and sought by every means to securely and permanently establish an institution, which, had it been sustained, might to-day be a beacon to the Catholics of the whole Northwest. Of all places the great city of Chicago was and is the point for such an institution. It is the heart of the west, the most enterprising, the most progressive, the most American of the great geographical divisions of our Republic; and with its vast Catholic population it ought to have lifted up a torch for all of us. But, alas! causes which here I cannot trace closed the doors of the university, and the Catholics of the Northwest have no center of intellectual light, but grope in the dark, or each hunts his way with tallow dip, as best he may. When the University was closed Dr. McMullen resumed his pastoral labors, and organized the parish, and built the Church of St. Paul in Chicago. He was engaged in this work when Diocesan troubles, which are now a matter of history, brought him into conflict with Bishop Duggan, whose mind had been weakened by long continued ill-health and who finally became insane. What-

ever opinion may be held concerning this unfortunate affair, no one who knew Dr. McMullen can doubt that his action was prompted solely by a sense of duty. In consequence of these troubles he was sent to the village of Wilmington, Ill., to take charge of the congregation there, and he remained at that post until 1870. Bishop Foley having been appointed Administrator of the Diocese of Chicago, he was recalled to the city and made rector of the Cathedral of the Holy Name. He saw his church fall before the flames which swept away two-thirds of the city of Chicago, and a few days afterwards he went forth to collect means to build the new cathedral. In 1877 Bishop Foley made him his Vicar-General, and in 1879, when he saw death approach, he appointed Dr. McMullen Administrator of the Diocese. While he held this office he paid the Cathedral debt, built the parochial schools, organized new parishes, started new churches, and in every way proved himself an able Administrator. No one, therefore, was surprised when, upon the creation of the new Diocese of Davenport, he was appointed its first Bishop. Sincere regrets and heartfelt sympathy of the people of Chicago followed him to this new field, to which he was welcomed with genuine enthusiasm by priests and people. He at once set about his work, and in five months had visited almost every parish and mission in the Diocese, and confirmed more than six thousand people. He fell a victim to his energy.

The zeal of the house of the Lord had devoured him, and he never rallied from the ill-health into which he sank in consequence of the hardships of these long journeyings and arduous labors. He felt the hand of death upon him, but, like a brave man, he was willing to live that he might be of use, and so he fought disease with drugs and change of climate and whatever other means those who are well, suggest to the sick. He, however, a man of sense in all things, had no immoderate desire for life, and as he saw his body surely decay, made no complaint, nor grew weak for a moment even, in mind or heart; and so trusting in God; believing in Jesus Christ and loving all men, his soul

departed as consciousness leaves an infant that falls asleep. He is gone like the waters that flow into the earth, he will return no more, and we who remain may pause by the way side and speak a word of him. The quality that first strikes me when I think of him is his strength: he was strong in mind, in heart, in body. Napoleon's face was not a worthier mask of an indomitable will than his. As you stood before him, the thought arose: here is a man, a very piece of nature, fixed and firm-set, as though infinite forces working through endless time had converged to stamp and mark him as with God's own hand. To be weak is to be wretched! and when weak men have power, to be weak is to make others wretched. It was then good for him to be strong, and it was good for those who looked to him as to a father and guide. The strong can be just, the strong can be generous, the strong can show mercy. Akin to his strength was his perfect sincerity, his complete honesty. He lied to no man, flattered no man, sought no man's favor, knew no devious ways that lead to desirable ends, but walked bolt upright before God and man. In such a character, there is easily found a lack of flexibility, of open-mindedness, of sweet reasonableness, and, possibly, a certain narrowness is inseparable from complete rectitude and straightforwardness. But what will you have? The perfect man does not exist. the mind grows at the expense of the body, and a great heart pushes reason aside. No man was ever freer than he from the idolatry of money, none ever sought less to propitiate the rich. "Blessed," says Holy writ, "is the man who has not gone after gold, nor put his hope in money and treasures. Where is he and we will praise him, for in his day he has done marvelous things." He is gone, my fathers and brothers; these are but the mortal remains of such a man. When the news came that he had been appointed Bishop of Davenport, a friend asked him whether he had the means to buy his pontifical outfit. "I have, he replied, ten dollars in my pocket and this is all I have in the world;" but there are, he continued, some old things in the house that belonged to Bishop Foley and they can be fixed up so as to do

me. In the mouth of some men these words might be only a phrase, but on the lips of Bishop McMullen they are a mark of character. He loved the poor and the unhappy too much to have any love left for money. But last night a priest told me that he chanced one evening to be sitting quite late with Dr. McMullen in his room at the Cathedral of Chicago, when a little girl, barefooted and in rags entered. Her story was soon told; her mother with her little children had been thrust into the street for nonpayment of rent and there seemed no hope that she could find a lodging for the night. Dr. McMullen said nothing, but stood up, put on his hat and followed the poor child, and as my informant afterwards learned, did not return until he had secured a room and placed the family in security. His life was full of such deeds of mercy done as quietly, as sweetly, as tenderly as a mother rocks her babe to sleep. Like all truly charitable men, he shrank from the revelation of his good deeds as a timid man might shrink from an insult. He worked in secret, as a great and holy purpose grows and gathers strength, in silence. A man of deeds and not of words, a real man, and not the form and figure of a man, was he. In his early life and as a young priest Dr. McMullen was fond of study and manifested no small literary talent, and had he persevered, would doubtless have distinguished himself as a man of intellect. But in the midst of this bustling world of ours, with its noise, progresses, newspapers, buildings of cities and roads, and ten thousand Babel confusions that keep the soul in the ears and eyes, who can hold to the end, or long even to habits of serious study? And how shall this be possible to the priest with his cares, preachings, buildings, debts, removals? And do we not all toward middle life lose hope and enthusiasm? Having attained to something of what are called the goods of this world, as position, wealth and name, we turn away from the divine ideas that filled our young souls with boundless confidence and love. One man, we then say to ourselves, can do but little, why wear out life in fruitless labors? Men, like liquids, have their level and only God can raise them above themselves. But Dr. McMullen was so

true and real a man that it was not necessary that he should always remain a student, and if he ceased to study books, this compensation was reserved to him, that he did not read newspapers and so the sap that nourished his brain never became a watery lymph.

Of Dr. McMullen's deep faith and sincere piety I need hardly speak, this was, indeed, the life-blood that nourished him, though of this, as of all that is deepest in his nature, as little as possible was permitted to appear. All seeming was loathsome to him. One night, when preaching on the Passion, he became so moved that for a time he was unable to proceed. A friend, who was surprised at this, because he thought nothing could to this degree affect so strong and self-contained a man, gave utterance to his thought. "I think," said Dr. McMullen in reply, "a man ought never to show emotion except when he speaks of the Passion of Christ." His submission to authority was without reserve and he would at any moment have accepted the smallest and obscurest mission, and lived and died there as contentedly as at the head of a Diocese. He did not love the world, nor the wordly side of the Church; if his promotion to Davenport gave him any pleasure, it was only because it was a testimony to the rectitude and honesty of his life. But I must make an end; too many words have I spoken of a life richer in act than in speech. I commend thee, then, O strong, true-hearted, loving Christian Bishop, to God's mercy, and the keeping of the holy angels! while the example of thy modest, upright and beneficent life shall remain to us and to the Church, to which, in the blossom of thy young years, thou didst dedicate thy heart and soul."

At the conclusion of the sermon, which was heard by the vast audience in rapt attention and with open manifestations of grief, the solemn ceremony of the "Absolution of the body," before consigning it to the tomb, was begun. Archbishop Feehan, Bishops O'Connor, of Omaha, Spalding, of Peoria, Hennessey, of Dubuque, and Ryan, of St. Louis, took part. When the last invocation was uttered—"May his soul rest in peace"—a deep sigh arose from

the sorrowing hearts of the entire assemblage of clergy and people, and all felt that lonesomeness experienced in the loss of a friend and benefactor. Then followed the entombment of the body. The first casket was placed into another, made of solid oak, by the assistant lay Pall-bearers, Messrs. John Lillis, C. D. Martin, Victor Huot, Daniel Ryan, Paul Deutsch, E. P. Conole, Edward Grace and J. P. Halligan. After this came the procession to the place in the rear of the High Altar, from which the remains were lowered into a crypt which was constructed for that purpose. The Archbishop, Bishops and clergy assisted at this sad close of their melancholy duty of respectful tribute to their deceased friend and Bishop; slowly and reverently the body was lowered into place, the chanters singing in the meanwhile the *Benedictus*. The opening to the vault was closed, and hermetically sealed in the presence of the above witnesses, when they, with the people, sorrowfully withdrew from St. Marguerite's Cathedral and dispersed to their homes.

The Solemn Requiem Service of the "Months Mind Mass" for the repose of the soul of the late Bishop McMullen was held August 4, 1883, in St. Marguerite's Cathedral. The mourning drapery on the altars and walls of the Church had remained since the day of Sepulture; the catafalque was covered with deep folds of black cloth surrounded by lighted candles, and on it were laid the mitre, crosier and processional cross of the late Bishop.

The service began at the Cathedral at 9:30 o'clock A. M., continuing until 11. The Office of the Dead was recited by the priests in attendance, the chanters being Revs. P. Kern and I. Grieser. This was followed by a Solemn Requiem Mass, the following clergy officiating: Celebrant, Rev. A. Trevis; Deacon, Very Rev. S. Lyons, O. S. B.; Sub-deacon, Rev. M. Flavin; Master of ceremonies, Rev. P. Smyth; Thurifer, Rev. J. Kempker; Acolites, Revs. M. Fitzpatrick and W. Purcell. There were present in the sanctuary the Rt. Rev. J. Hogan, D. D., Bishop of Kansas City, Very Rev. H. Cosgrove, Administrator, and all the priests of the Diocese of Davenport, and many from neighboring Dioceses.

Not long after this, a meeting of the priests of the Diocese was held, at which it was decided to erect a monument to the memory of Bishop McMullen in St. Marguerite's Cathedral. The subscription at the time covered the entire estimated cost and it was therefore found possible to erect the beautiful Cenotaph which adorns the inside centre of the west wall of the Cathedral. It is built of white Italian marble, with pillars of red and green Tennessee granite, after the style of similar memorials in churches in Rome. The following inscription on a tablet of black Quincy marble gives a short expressive outline of the monument's purpose.

In te Domine! Speravi!

III . ac . Rēvdissimo . D . D .
 Johanni . McMullen .
 Natione . Hiberno .
 Collegii . Urbani . Alumno .
 Primo . Davenportensis . Episcopo .
 Studiorvm . et . Zeli .
 Præcipvo . Cultori .
 Qui . Hvmilitatis . Amatōr .
 Virtvtē . Clarvs . Rei . Catholicæ .
 Fortissimvs . Propvgnator .
 Divitias . Mvndiqve . Illecebras .
 Nihil . Esse . Dvcens .
 II . Episcopatvs . Annō . Nondvm . Elapsō .
 Sacerdotii . XXV . Annīs . Expletīs .
 Diē . IV . Ivlī . A . D . MDCCCXXXIII .
 Ætatis . Sux . LI .
 Svmmo . Cleri . Popvlqve . Mœrore .
 OBIIT .
 Pii . Sacerdotes . Hoc . Monvmentvm .
 Erigi . Cvrarunt .
 R . I . P .

(Translation.)

"IN THEE, O LORD, I HAVE HOPED!"

To the Right Reverend John McMullen, D. D. Born in Ireland. Student of the Urban College. First Bishop of Davenport. A zealous promoter of the study of Sciences and Religion, who, a lover of humility, eminent in every virtue. A strong defender of Catholic truth, caring nothing for the riches and allurements of this world. In the II year of his Episcopate, and XXV of his ordination to the Priesthood. Aged 51 years. Died, mourned by Priests and people. His Priests caused this monument to be erected to his memory.

R. I. P.

LIST OF OFFICERS OF THE UNIVERSITY OF ST. MARY
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Professor of Moral Theology and Liturgy.

REV. J. P. ROLES,
Spiritual Director.

IN MEMORIAM.

One of the most touching and deeply interesting tributes to the character of the Right Rev. John McMullen, D. D., that has appeared, was published in the *New York Freeman's Journal* and was written by *Eliza Allen Starr* :

"If we cannot measure the loss of this noble and devoted Prelate to his young Diocese, of which he was the first Bishop, neither can we measure it to the Hierarchy of the United States or to the interest of the Church of our country. His career was one to be remembered for its singleness of purpose, its utter disregard of personal objects, and for an energy which," as Father Daniel Riordan said in his sermon at the Golden Jubilee of St. Mary's parish, "was bounded only by the impossible." From the very first, the stamp of a lofty purpose was upon all his actions, and with this greatness of purpose a spirit of self-sacrifice, which made it a necessity to cast himself into the breach whenever it came. Amid all the trials, we may say, all the great sorrows of his career, it was no light thing for his Metropolitan, to say: "One thing is certain, John McMullen is an honest man." At Rome where he was thoroughly known and understood, there was a cordiality, a real heartiness of regard for him, which sustained his great soul as nothing else could have done; and at one time, at the instance of Cardinal Barnabo, faculties were given to him by the late Pope Pius IX., when in a letter to Chicago he wrote: "Thank God, I have not been deprived, for one moment, of my ecclesiastical faculties." At this time, Rev. Dr. Butler, who had known him in Rome as a fellow-student, said: "John McMullen is the truest man that ever lived." The Pastor of the Holy Name, under Bishop Foley, and as his Vicar-General, and by the circumstances of the great fire of 1871, became in a peculiar sense, the father of the people under his care. No one who did not ac-

tually see him living in one corner of the shanty Cathedral the succeeding bitter winter, with only the loose boards of the floor between him and the ground until a friend laid a carpet under his feet, can appreciate the way in which he made himself one with his people; nor understand the ties cemented, sanctified, absolutely glorified by suffering and privation, which united him to the people of the Holy Name parish, and have won for him the unceasing prayers and blessings of high and low, rich and poor, to this very hour.

It was such a grief to lose him; but when they said: "How well he deserves the mitre," and who that saw him on the 25th of July, 1881, can forget the solemn, almost transfigured grandeur of that face and figure, as he stepped from the sanctuary with mitre and crosier, to bless his people, who wept as they bowed to receive his Episcopal benediction. There were a few days given to old friends, to saying Mass in the different religious houses, visits to the dying penitents and then the harness was put on. His reception at Davenport at his Cathedral, St. Marguerite's, is one of the beautiful events which will go down in history. Its like has hardly been known, even as to numbers; and as to circumstance,—the pouring forth of the inhabitants of a city, without regard to creed or nationality, to welcome the Bishop of this new Diocese.

As was ever the case, the Bishop's elequence rose to the occasion. Never had he been more sublimely moved himself, and never did move or exalt others more utterly above the level of small considerations, of mortal interests and issues, than upon this memorable occasion. The harness laid on, it was never put off. There was the forming of all things anew, the crystalizing of all the elements of the great Diocesan power; there were the interests of education, and above all, there was the establishing of religion in all hearts. Without delay he began his Visitations through the scattered stations, as well as towns and cities of his vast Diocese. Nor were these Visitations trips of pleasure; very often, to reach some village of the railroad, he was obliged to take not

only freight trains but hand cars, and then the long rides in the vehicles of the country to some farm house where he had been told there was a Catholic. When told there might be one Catholic there, he replied: 'If there is one, there are two, three a dozen; and pressed on in rain and storm to this nested home of Catholic faith to find it as he had predicted. The vestments which had lain in a bureau drawer for years were brought forth; the log house became a chapel. A herald was sent to gather in the scattered sheep of the house of Israel. Those who "ought to be Catholics" were told the glad tidings of a visit from their Bishop, children were baptized, youths, maidens, adults even, prepared for confession and first communion, and then confirmation given, and the wilderness blossomed as the rosebush under the shower of divine grace, only to see the worn Bishop go on his way upon the same missionary labor. When one year had gone over the head of the first Bishop of Davenport, thirteen thousand souls had been confirmed by his hand. But, as if strength had gone out of him in order to strengthen the flock given to his care, a fatal prostration had seized upon him. A mysterious disease which left him with his vigorous will, his wonderful clearness and strength of mind to the last, but baffled all skill.

Once he consecrated the holy oils, and once only, but the great work of organization went on. A higher school for boys was established and there was not a nook in his Diocese upon which he could not lay his hand, nor a priest at any station, however distant, to whom he could not give local advice, and all this went on to within a few days of his death. Old friends who went to see him at his home, "the hill," as he laconically named it, overlooking Rock Island and the Father of Waters for miles, found that tongue still eloquent and the heart still alive to all the claims of friendship, and the exalted will, still united unhesitatingly to "the will of the Heavenly Father;" that title which he loved of all others, to give to his God. For his Episcopal motto he had chosen those words from the Psalm: "In te Domine speravi." And never was he untrue to his motto; again and again he said: "I

have never asked God to cure me;" and yet he had such great and noble works in hand, which were to be the crown of his life. His fiftieth birthday was celebrated by his devoted priests the 8th of March, after his consecration, and he has now only a little passed his fifty-first year. The summing up of such a life is an epitome of the history of a generation, for he was essentially for his day and for his time with the intention of making that day and that time pass fruitfully and gloriously into another generation. We may say that his faith in prayer was one of his distinguished characteristics; he believed in prayer and in its efficacy. The little epigram which appeared in a book of poems almost twenty years ago was a literal putting into verse of his words of faith in prayer.

"If men but knew, a wise priest gravely said,
His Roman Doctor's cap upon his head,
If men but knew what they had gained by prayer
Apart from all their labor and their care,
They would be tempted in a literal sense
Always to pray: and with just toil dispense."

The last sermon we heard from him was, upon prayer; and to what is contained in the close epigram, he added, he had learned by twenty years experience of its efficiency. Bishop Foley told us with his own lips and with tears in his eyes, that he had never known Dr. McMullen to have two coats, that he had often made some excuse to go to the Doctor's closet and wardrobe to see if there was a second suit to be found, but without success. When a second suit was provided a little before his consecration, he managed to lend it to a most deserving poor priest from a country district who was to present himself to his Archbishop, and then hurried him off to the cars, insisting that there was no time to make a change. While in the shanty Cathedral of the Holy Name, his beloved curate, Father Flannigan, declared if there were five cents left at the end of the week, the Doctor was sure to give it to the first child he met. The palms of those anointed hands shunned money like a Franciscan, and so far

from being shut, were always open downward, so as to hold nothing. The pen-sketch of such a priest, of such a Bishop, however feebly done, is one to be laid up in the memory of all men as that of a priest and a Bishop truly apostolic. Scarcely more than one year a Bishop, he has given up his soul within the Octave of SS. Peter and Paul, whom he loved so well, whom he served so faithfully, whose spirit he drank in so abundantly at the fountain-head, and we who mourn for him must still join with him in the canticle of praise: "In te Domine, speravi," and we say in hope, in faith, Requiescat in pace.

NOTE.—In the picture at St. Agnes outside of the Walls commemorating the falling in of the floor with Pope Pius IX., his Cardinals and the students of the Propaganda, we see likenesses of Bishop McMullen, Rev. T. J. Butler, D. D. and Rev. James J. McGovern, D. D.

E. A. S.

ST. MARGUERITE'S CATHEDRAL, }
Davenport, July 6th, 1883. }

Vested and mitred, crozier at his head,
Our requiem stirs not the majestic dead.
Sublime in life, in death the grandeur grows
To silent rapture, statue-like repose,
As if for centuries that form had lain
Relieved of mortal weariness and pain.

Ye mitred Prelates, let the absolving word
In the deep hush around his bier be heard;
Asperges; let the holy water fall
In drops of comfort on his funeral pall,
While incense still, in prayerful clouds, ascends
For him, the just in God, the prince of friends.

Sweet Cantors, make your best response, and far
To heaven's empyrean send his *Libera*;
O Priests, his brothers, let your voices swell
His *Benedictus*, for he loved you well;
And hymn and canticle in one swift breath
Sound, at his tomb, his triumph over death!

ELIZA ALLEN STARR.

The following *Memorial Tribute* to the deceased Bishop was read by William J. Onahan, LL. D., Corresponding Member of the Chicago Historical Society, at a meeting of the society, held Sept. 18, 1883:

“IN MEMORIAM.

“RIGHT REV. JOHN McMULLEN, D. D.

“The decease of the widely lamented Right Rev. John McMullen, D. D., Bishop of Davenport, Iowa, which occurred July 4, 1883, added another distinguished name to the lengthening roll of the necrology of the Chicago Historical Society. The sorrow shown by all classes of citizens, including members of every religious denomination in the city of Davenport, on the occasion of the public obsequies, was a spontaneous and touching tribute to the elevated character and personal worth of the deceased Prelate.

“During a comparatively brief administration, Bishop McMullen had so acquitted himself in his great office as to win the esteem and respect of the entire Protestant community, while his own people naturally regarded him with sentiments of mingled pride and admiration—in fact, his popularity with the people generally had passed into a proverb.

“Most touching was the tribute delicately paid to the memory of the deceased by the Right Rev. Dr. Parry, the Protestant Episcopal Bishop of Iowa, who directed that the bells of his own Cathedral and of the other Protestant Churches of Davenport should be tolled during the funeral services! A graceful and significant testimony of the generous esteem in which Bishop McMullen was held, even by those outside his own Church and faith. The public journals of Davenport and of our own city united in warmly eulogizing the eminent abilities and elevated character of the Bishop, laying special stress on his benevolence and charity, as shown in his regards for the poor and the afflicted.

“In the light of these recent testimonies it seems unnecessary to sketch the life of Bishop McMullen in this Memorial, especially here in the city, which was so long the scene and field

of his priestly labors, where he grew into manhood and where was laid the foundation of the educational training which was afterwards to ripen and mature in breadth and solidity, and to be manifested in many public striking proofs of power and eloquence. In Chicago, his most characteristic traits and qualities were recognized, and his intellectual force was made apparent on many occasions in the pulpit and in the columns of the journals of the city.

"There, too, his capacity as a pastor and Administrator was demonstrated by years of trying and arduous labors; and his zest in every Christian and charitable work was "known of all men."

"Naturally and fittingly, in Chicago the decease of Bishop McMullen excited emotions of deep and wide spread sorrow, not limited to his co-religionists, but shared by the people of the city without distinction of sects or nationality.

"The Bishop will be remembered here as the head of an ever promising institution of learning—'The University of St. Mary of the Lake.' His high qualifications as a teacher and Professor, his varied and extensive acquirements as a scholar, the ability shown in his writings, sermons and public lectures will long remain in remembrance. His literary labors and talents were manifested also in the columns of a periodical, "The Monthly" which was published during his presidency of the University.

"The gravity of his manner, the simplicity and regularity of his daily life, his devotedness and self-sacrifice as pastor and teacher; the unremitting zeal which he gave to works of charity, his kindness to the poor and the afflicted, his consideration and tenderness towards the erring and the fallen, all these combined with his characteristic disregard of self, to render him a model Christian gentleman.

"The memory of his beautiful and tender character will long remain a cherished remembrance in Chicago.

"The Historical Society owes it to the memory of an honored and valued member of the society to record its appreciation of the

virtues, the learning and the great character and shining qualities of the deceased Bishop—and the society offers to his bereaved and sorrowing relatives and friends its earnest and sincere sympathy.

“A copy of this paper will be entered upon the records of this society along with a sketch of the life of the deceased Bishop, taken from the public journals.

IN MEMORIAM BISHOP McMULLEN.

DIED JULY 4, 1883.

THE sun has risen in the Eastern sky,
 The scorching day succeeds the stifling night,
 And shouts of triumph and of joy rise high,
 To greet the dawn of morning's earliest light.

The cannon's boom like distant thunders roar,
 The pistol's sharp report rings clearly out ;
 And from Atlantic to Pacific shore,
 'Tis noise, and mirth, and gladness round about.

The wordling casts his pride and power away,
 The poor man turns with pleasure from his toil ;
 And each does honor to the glorious day,
 Which first brought Freedom to his native soil.

* * * * *

The stillness which so plainly speaks of death,
 The calm repose which tells that life is o'er,
 Hangs round that chamber where, with bated breath,
 They whisper prayers for him who is no more.

The dazzling sun finds not an entrance there,
The Nation's joy strikes no responsive string ;
The tumults rising on the summer air
Alone wild tidings from the city bring.

The contrast formed 'twixt outside and within,
The death-knell mingling with the musket peal—
Is not so strange if we will begin
To note the truths that contrast would reveal.

The mad delight which seeks expressive form,
The hearts o'erbubbling with the pride of strength,
Attest that power which met oppression's storm,
And, conquering, claims the freeman's crown at length.

The silence reigning in that darkened room,
The fair, cold clay encompassed with due state,
Speaks of another Freedom, past the tomb,
Which needs must come to all, or soon or late.

The spirit's freedom from its earthly thrall,
The glorious triumph over Sin's domain,
When answering to the Master's loving call,
He turns us home, to wander ne'er again.

—*From the Chicago Tribune.*

IN MEMORY OF BISHOP McMULLEN.

HE never closed his heart or door
To one of Christ's distress or poor :
With willing hands he generous gave,
Content, like Christ, to lowly live—
Content to do his Father's will,
And faith, and hope, and love instil,
And souls from death to save.

He lived as one with strength endowed ;
Shunning the plaudits of the crowd ;
Seeking the byways where was need
Of heavenly solace, grace, and creed.
Ah ! many a home of strife and care
Will miss his kindly visits there,
And many a voice can true relate
His secret deeds, Christ-like and great,
For where the poor, there too was he,
Relieving want and misery.

O Bishop, from thy home look down !
Scatter some jewels from thy crown,
That we may gather as they fall,
And *know* that death is not the all ;
That by their brightness we be led
To lift our souls to things o'erhead ;
To bow to Him that doeth best ;
To *know* that labor bringeth rest,
And life's renewed on Jesus' breast.

Ah ! meet o'er such as thou to sing,
Whose spirit glad hath taken wing,
" O Grave, where is thy victory ?
O Death, where is thy sting ? "

—*M. in Chicago Tribune.*

CIRCULAR ADDRESSED TO THE CLERGY OF THE
DIOCESE OF CHICAGO.

CHICAGO, January 20, 1880.

Rev. Dear Sir:—The conviction has no doubt come upon you that in parts of Ireland the people are found in extreme distress. Letters have come to me from Bishops and religious establishments, to whom the people look for relief, announcing suffering and in places extreme want, and asking for such assistance as Christian charity may afford. Besides, I have understood that many of the Faithful of the Diocese are eager to contribute, and several clergymen have asked that a channel be indicated in which such offerings may safely and speedily reach their proper object.

I therefore direct that a collection be made throughout the Diocese on Septuagesima Sunday, February 1st, or the Sunday following, and forwarded to the Chancellor, who will publish the amounts received from each parish.

It is not for me, Rev. Dear Sir, to suggest to you motives to prompt the charity of the Faithful. These you have abundantly at hand and feel stirring strongly in your heart. But there is a fact which gratitude cannot permit us to forget, or pass without due appreciation. Nine years ago our Diocesan city was laid in ashes and two hundred thousand homeless people looked forward to the severities of winter without food or raiment. In that day of our affliction, Irishmen in Ireland and throughout the world came to our assistance, with hearts full of sympathy and hands laden with relief—and however abundant our offerings be to Ireland in this day of her sad visitation, I expect to find our city and people still debtors to Ireland's generosity.

Very faithfully in Christ,

D. J. RIORDAN,

Secretary.

J. McMULLEN,

Administrator.

WRITINGS OF BISHOP McMULLEN.

CHRISTIAN MISSIONS AMONG THE PAGANS.

It should not be a matter of wonder that the different Christian denominations would put forth great and constant exertion in spreading their peculiar tenets, and aggregating new members to their various communions. The manifestations of energy in a cause is a poor argument for its truth or rectitude. Great earnestness has been displayed in a bad as well as in a good cause. No religious body, whether sincere or hypocritical in its professions and practices, can afford to manifest indifference regarding its success, unless it would give the strongest argument to its adversaries against itself, that of insincerity and unbelief of its own communicants. As enthusiasm can spring from temporal, base and wicked motives, as well as from the promptings of Divine grace, so men may be induced to abandon the true religion and embrace one which offers them more worldly advantages or gratification of the senses. Hence, the popular sect which displays the greater amount of energy, and for the time, may be seen adding multitudes to the number of its believers, may be farther from the truth than its apparently obscure and insignificant neighbor. It is true that the Church of Christ must be the religion of mankind, but it is no less true, that heresies must occur; and that in the hour of darkness, those who would draw away, if possible, even the elect, would succeed in leading after them the worldly minded or indifferent, and in certain places—for a generation, or even a century—far outshine the Church or banish her from their midst, should be so far from being a matter of wonder, that it should be expected to occur, and not unfrequently, during the life-time of the Church militant. The case, however, is altered when the sect endeavors to recruit its ranks from heathen nations.

The religion of heathens is formed to suit the worldly tendencies of man, is founded on passion and the gratification of sense; and hence, to rescue them or induce them to embrace, even partially, Christian truth and practice, a power which is not of this world is required, a power from on high, which can only be found in the Church of Christ.

Protestantism has certainly been one of the most successful heresies which has arisen in Christian times. Whether its extensive spread is attributable more to the enfranchisement of the mind from the principle of divinely instituted authority, which it professes as a fundamental tenet, or the favorableness of the time in which it arose, on account of political organizations and the more than usual laxity of morals among the members of the Church, we will not inquire. It is certain, however, that this heresy, like its predecessors, has manifested in its rise and duration nothing that is more than worldly, human and temporal; and produced nothing which it is necessary to account for by the action of a divine agency. A little more than a half a century has elapsed since the sects of Protestantism have attempted, with a definite purpose, the conversion of the pagan nations; and we must acknowledge the endeavor made, by the expenditure of vast means, and by enlisting in the cause great numbers of their most zealous preachers, is truly wonderful. We are much pleased to witness this earnest attempt; for while the sects can congratulate themselves that they have left little undone to effect their purpose, the more thoughtful and impartial individuals belonging to them are obliged to acknowledge the total inefficiency of all these vast endeavors. The Bishop of Natal has abandoned his work among the Caffres, because he found it impossible to induce them to believe the Bible—although he acknowledges they possess as much intelligence and docility as the average of pagans. He cannot expect to convince these simple people that the Bible is the word of God, or even that any part of it is inspired, unless a divine authority which cannot err, proclaims to them this fact. Well would it have been for himself had he listened to that teaching

power, rather than have constituted himself the judge of the inspired word.

Father Marshall—a convert of the Tractarian movement, and a quondam associate with, the then, Archdeacon Manning in the Episcopalian ministry in England—has, in his "*Christian Missions, their Agents and Results*," compared the missionary labors of Catholicity and Protestantism, that, by contrast, the success of the former and the total failure of the latter may be rendered more striking. Father Marshall has spared no labor in the performance of his task. He has used the testimony of Protestants regarding their own works, and showed their incompetency to convert the pagans and Mahometans. Although his repetitions of the same strain of thought may be too frequent, and his illustrations of the great contrast might have been more concise, we must acknowledge that he has produced a work eminently beneficial at present, and one that is not likely to fall into disuse for at least the next century. This work, however, is not a history of Catholic Missions. The scattered accounts of the virtues, the labors and trials of the great Apostolic men who have borne the light of the Gospel to the benighted children of darkness, in latter times, have yet to be collected and put in form. What has been done by the publication of the "*Relations des Jesuites*," and its popularized form, by Mr. Shea, for the French Missionaries in North America, remains to be done for the Spanish and Portuguese in Mexico and South America, and for the Missionaries of every European nation, in Asia, Africa and Oceanica.

Christ died for all men, and the religion which he founded must consequently have been designed by him to embrace the whole human family. Were his religion intended to include but a portion of mankind, redemption could not be universal with the children of Adam; Christ could no longer be viewed as the Saviour of all, nor regeneration through the second Adam be commensurate with the death which the first brought into the world and entailed on his posterity. Hence the mission which He gave to the Apostles, or the rulers of the Church, "to teach all

nations," and the obligations which He at the same time imposed on every member of the human family, of accepting their teachings, when he added, and "they who believe not shall be condemned," must be not only ever found in the Church, but must never cease to be one of her characteristics, easily recognizable by men. This mission of teaching all men implies the power to teach all and everything that is required on the part of the Church to make all men believers in her doctrine, and observers of revealed truth. And why are not all mankind, after the lapse of so many centuries, not only believers, but observers of the doctrine of Christ? The only answer which can be given to this question is, that the reason why all the children of Adam do not belong to the Church of Christ is found in their unwillingness to believe, and their refusal to practice Christian truth. The majority of the human family is outside of the Church of Christ, not on account of their inability to teach all, and invite all, and aid all to believe, but they are so constituted because of their wilful blindness to the light of the Gospel, and their own wilful repugnance to its precepts. It is clear, then, that although the Church be universal or Catholic, that we need not be astonished to find many, or even the greater portion of mankind, at any given time, not enrolled among her faithful. The Church was Catholic, or universal, when St. Peter preached his first sermon, although her members did not exceed a few thousand, because she then had, as she must have had ever since, the capacity of teaching all nations, and, if not their fault, of making them not only believers, but of making them Saints.

In order that the Church should teach all men according to the mission of her Divine founder, it is not necessary that all should be believers, but it is necessary that she should give all an opportunity to believe. In the course of human events, then, and as soon as reasonably could be expected, her missionaries, or the heralds who would proclaim the Christian doctrine, should have been found with every people, that all might have an opportunity of believing, becoming Christians, and being saved. The Church

is, in reality, Catholic, when, through her teachers, she presents an opportunity to all to participate in the benefits of redemption. Now, we should call to mind that God's religion does neither oppose the natural course of things, much less destroy it, but whatever is in religion is adapted to our nature, and is ordered to suit the natural sequence of causes and effects. But how is any doctrine naturally presented to mankind? We can consider mankind as composed of nations, families, or individual persons. Now in order to give the human family an opportunity to believe, it is not necessary, in the natural course of things, to send an Apostle or catechist to each and every individual to announce a doctrine or a code of precepts. Any one would say, that a people has had a very fair opportunity to know and accept a body of truths, in case instructors were sent to each family; and if the instructors were rejected by the heads of families and those who were looked up to as leaders by the others, we would say that those families certainly had an opportunity to accept these teachings, although they may have rejected them. In like manner in respect to nations, it cannot be inferred, that, because every citizen in a city, province or nation, or even a majority of them, does not receive the faith, an opportunity has not been given them to believe, when the teaching of Christ is announced to the greater portion of the community, which represents the thought and influence of the whole. When our Lord sent his disciples to teach, He instructed them not to hold communication with those families who refused to hear them, but to shake the dust from their feet and go their way; and the unfortunate cities of Chorazin and Bethsaida, which did not receive himself, He abandoned to their errors and darkness, and passed to other places more worthy of his ministry. Thus, not only men can reject the faith as individuals, but as families, communities and nations. Christ wept over Jerusalem because she had rejected the opportunity of receiving His teachings, not knowing, or being unwilling to recognize, the time of her visitation. And thus we read, that the Apostles abandoned to their ignorance the cities which rejected

them. Opportunities are given to receive the faith, which, when neglected, are not presented for a long time afterwards, not, perhaps, for many generations, and even centuries. God wishes earnestly all men to be saved, and to come to the knowledge of the truth, to enter the Church and become Christians; but He does not wish to do this otherwise than in accordance with man's nature as an intelligent free agent, and a member of society. Those who come to Christ are "drawn by His Heavenly Father," not forced or compelled to approach Him. As men can accept the Gospel in their individual capacities, or accept or reject the missionary as communities or nations, so they may be left without instruction on account of their individual or national unworthiness. Faith is from hearing, "*fides ex auditu*;" but that all may have an opportunity of hearing the Christian truth, it is neither required that each individual be an auditor, nor is it necessary that the missionary be found in every year, or even in every century, in every city, province, or nation of the world. If a people will shut its eyes to the truth, and have "ears and hear not," and will not recognize the "time of its visitation," God punishes them as a nation, or community, by withdrawing Himself from them, and leaving them without the guidance of His supernatural truth, until, humbled by their own infirmities, they acknowledge the Lord to be their God, hearken to His voice, and bear, in obedience to his will, the light burthens of his precepts.

It appears to many a striking anomaly that the Church of Christ is Catholic or universal, intended to draw into her communion all mankind, and still, after the lapse of centuries, be seen embracing not one-half of the inhabitants of the earth. We do not hesitate to say that this seeming contradiction is a great stumbling-block in the way of many in their advancement to the Church. Men look to facts, rather than theories; and seeing the larger majority of the descendants of Adam unregenerated, persisting in their various forms of worship which Christianity condemns, are induced to conclude, rashly, that Christianity has failed as the religion of mankind, and that its very claims and

professions of being so, prove that it is teaching error, and hence cannot be from God. Such persons never seem to inquire whether the cause of this great number being outside the Church, is attributable to the defect or inefficiency of the Church, or is to be found rather in the unwillingness of men to receive her teachings. They should read the works of St. Paul, "and indeed their sound [of the apostolic voice] has gone forth throughout the whole world, and their words to the bounds of the earth." They should, before laying this want of faith of the majority of men, at the door of the Church, read the apostolic history, and the indubitable testimony of early times, and they would learn that the Christian heralds had been heard by every people then known; and since Christian truth is not contradictory to reason, but in accordance with its dictates, their unbelief must be attributable to their own willing perversity, their self-caused blindness, by which they did not perceive the light which was shining resplendently in their midst.

The sound of the apostolic preaching was yet heard amidst the nations, when heresies and schisms commenced to oppose the true doctrine, and split off from the society of the faithful. Hence, it became necessary that certain characteristics or marks should be determined, by which the Church of Christ might be distinguished from those sects and religious combinations which falsely laid claim to her prerogatives, and led men astray by setting themselves up in her stead. Catholicity, or the universality of the Church, was not only set forth, but was the most prominent sign indicated by the Apostles and their immediate successors, as that by which the true Church could be easily recognized. The oneness of her doctrine and government, the uninterrupted descent of her rulers from the apostles, the sanctity of her members, and her extension to the whole human race, were presented as characteristics by which she could at once be distinguished from those communities which assumed her name and semblance. The fact of her universality being the most striking, was frequently held up by her defenders to prove that she alone could be the religion

of the universal Saviour, who died to save all, and through her, was inviting all to participate in the salvation which He had obtained for the descendants of Adam.

While the various sects, in the first three centuries, either endeavored in vain to convert the remnant of the Jews, by mixing up the practices of the Synagogue with Christian dogma; or attempted, with no greater success, to draw into their various denominations the idolators, by adopting the false traditions and philosophical principles of Paganism; it was only one society which converted both Jews and Gentiles—which, in Europe, was found in Italy, Gaul, Germany, Spain and Britain: in Asia, had taught the Semetic nations, the Scythians, people of India and China, and in Africa, had sent her heralds to the Moors, Egyptians, Abysinians and Ethiopians, and, not improbably, to the inhabitants of America.

This fact was urged with great force by Catholic writers, such as Tertullian, Justin, Irenæus and Origen, against the sectarians of those times, and with a still greater force may the Catholic, after the lapse of so many centuries, urge, to-day, that there is but one society, having the name of Christian, which has gone abroad throughout the nations of the world, and presented her doctrine to all, and added to her communion believers in the truths of Christianity. The Arians, who denied the Divinity of Christ, rose in the fourth century, and although they counted their members by millions, and claimed many of the Roman emperors as professors of their blasphemy, they never succeeded in bringing one nation of idolators to their communion. The Nestorians and Eutychians of the fifth century, collected their members from those who already professed Christianity, but we never hear that they induced idolators to accept their tenets or enter their communion.

In the seventh century, Mahometanism spread over a large portion of Asia and thence to Africa, by conquest; but as it did not require that the Jew would abandon his belief, or the Pagan his superstitions, it attracted not by the influence of truth, but

by the allurements of sense, and the fear of extermination.

The Greek Church separated from the great Christian Society, in the ninth century, and she who had converted the various tribes of Northern and Central Asia, became, henceforward, unable to spread her doctrine among the heathens.

From this glance at the history of Christianity, we see but one society which is fulfilling the mission of our Savior: of "teaching all nations;" the others are formed from the members of that same society, who leave it to enrol themselves in other religious communities.

We observe, in the next place, that it is no characteristic of the Church of Christ to draw to her communion those who already profess the Christian doctrine; as that has been done by Arianism, Nestorianism, Eutychanism and Mahometanism; but to draw men from the superstitions of idolatry and induce them to accept the Christian doctrine, must be an indubitable sign of the fulfillment of the mission which Christ gave to His Church. The fact that millions of Christians accepted the Arian doctrine, offers no more proof of the truth of Arianism than does the fact that millions followed the sensual extravagancies of Mahomet prove that Mahometanism is the religion of Christ. Men are prone to follow passion, as well as grace, and hence the power which is required to induce Christians to change religion, may be of the darkest dye, the most inimical to God; but the power which raises men from the state of idolatry to that of Christian belief, must be from God, and can be only found in that society which Christ commissioned to teach mankind. Our object, however, is to refer especially to the catholicity of the Church of Christ at the present day, and inquire if that one society, and it alone, be still drawing in members from the various idolatrous nations? To compare the missionary successes of Catholics with the attempts of the various Protestant combinations to convert the Pagans, we would simply inquire what nation of idolators, since the origin of these denominations, three centuries ago, has been added to their numbers, or

has accepted the faith which they propose? Spread out the map of the world before you, pass your eye over its grand divisions, and however much inclined to acknowledge the endeavors of Protestants, and attribute their exertions to the best motives, you will search in vain to find any one people converted to their forms of worship,—the inhabitants of even one island, one tribe of savages, or any notable part of any nation enrolling themselves as professors of the doctrine proposed. The religion of the Reformers has not failed to convert the heathen because it has not been sufficiently tried. The various denominations of Protestants, considering them collectively, have sent their emissaries to every known people, and possessed every worldly advantage that they could expect. They have enjoyed the patronage of the most respected nations, the facilities of the most extensive commerce, and the assistance of almost unbounded treasure; and still the voice of their preachers has been like the sound of empty brass. It has failed to multiply the children of God; it has failed, as they themselves admit, to do anything truly great or lasting. And what, pray, has the Catholic Church effected since the time of the Reformation, for the heathen world? The answer is on the pages of the history of the world for every year since that time. Her missionaries are found among the nations, not laboring in vain, like those of Protestantism, but seen reaping a rich harvest of souls for their Divine Master.

If we look to Asia, we see Catholicity making rapid strides among the Armenians, Syrians and the Semetic nations, generally, so long oppressed by the grinding power of the Moslem. In India, one Apostle baptizes with his own hand over one million, and prepares millions more to be won by those who go to continue his work. In China millions have died in the faith of the Catholic Church, and nearly two millions scattered through that vast empire, after all their trials and persecutions, are now found exemplary Christians. If we look to Africa, we see Egypt, to a great extent redeemed from Mahometanism, missions established successfully in Abyssinia and the regions of the upper Nile, and

the work of converting the heathen going on, with various degrees of success, along the eastern and western shores of the continent, until we contemplate with delight the two flourishing dioceses near the Cape of Good Hope. Let your eye pass from island to island of the Southern ocean, and scarcely one is found, capable of sustaining human life, where the Catholic Church does not count her believers. The aborigines of Borneo and Australia, as well as those of the Sandwich Islands, have not only had an opportunity of hearing and receiving the faith, but many of them have known the time of their visitation.

Look next to the continent of America. The nations of South America have long since abandoned their idols, and now worship one God in spirit and in truth. In North America, a large portion of the Aborigines have participated in the inheritance of the saints; and if the Mexicans, and people of South America are not as exemplary in the practice of Christian virtue as would be wished, or as perfect as most Catholics, we should remember that the gloom of recent barbarianism has hardly disappeared from among them, and that it ill becomes us, whose forefathers were raised from the condition of wandering tribes or savage classes, under the civilizing influence of Christianity,—not by a sudden transformation, but by the discipline of centuries,—to undervalue the advancement which the savages of America have made in the habits and virtues that Christianity inculcates, during the short period of two centuries.

If this power of drawing the nations of the earth into her communion, be a sign by which the Church of Christ is distinguishable from heretical denominations, and easy to be recognized, we know nothing easier to the mind of ordinary capacity, than to glance at the map of the world and mark the advancement of Catholicity since the sixteenth century among idolatrous peoples, and notice at the same time the total inability of the Protestant denominations to make, in this regard, the least advancement.

This success, on the part of the Catholic Church, is certainly not attributable to a superiority in worldly advantages. Since

the beginning of this century not less than ten millions of dollars, on an average, have been expended, yearly, for the propagation of the Gospel by the sects of Protestantism, while not more than three hundred thousand dollars have been drawn from the funds of Rome, Munich and France combinedly, for aid to the Catholic Missions in any specified year. How, then, is the success, on the part of Catholic missionaries to the heathen, to be accounted for in the presence of the striking failure of the most vigorous attempts made by the Protestant sects, unless it be that the former had the aid of Him who sent the Apostles to teach all nations, and the latter were mere pretenders to the prerogatives of the apostolic mission. So patent and indisputable is the failure of Protestants to evangelize the nations, that one of their able writers (*North British Review*, May, 1864,) proposes a most ingenious inquiry to his co-religionists, viz., "whether it would not be better to leave the conversion of the nations to the Catholic Church entirely, and let Protestant zeal be hereafter expended in recruiting members for their various denominations from *her* ranks." "We do not pronounce dogmatically," says he, "on this interesting inquiry; but we say that it is one the solution of which calls for deeper thought and greater fairness than polemical divines have yet accorded it. For the student of history will not be satisfied without some theory or law adequate to account for the undeniable fact that hitherto the progress of Christianity among the heathen has been chiefly carried on by Romanism, and only in a slight measure yet by consistent and scriptural Protestantism." And, warning English Protestants of their striking inefficiency, he concludes:

"Let us remember the so-called dark ages; the Abbot Columba, the Monk Augustine, and the thousands who rushed from Irish cells, wattled huts on lonely islands; or the Romish priests and knights and scholars of the fifteenth century who followed Xavier to the East, or Nobrega to Paraguay; and as we think of their zeal and courage and sacrifice and faith and love of souls and love of the Lord: if these were children of darkness, are we walking

like children of light? Is it not worth a little serious consideration whether our "clear views" and committees and collections present, after all, so grand a spectacle, or do so great a work as the brave and solemn enthusiasm of those great-hearted men."

It is thus we too often see the unmistakeable characteristics of the Church acknowledged by those who refuse to commit their salvation to her who is to be the only saving ark to bear them through the dangers of man's fallen condition.

While contemplating the mission of the Church to teach all nations, and her constantly recurring triumphs in the lapse of years, we should not forget that we are now holding the place of those on whom Christ left this solemn injunction, "To teach all nations." Why should not zeal for the salvation of souls prompt Catholics to contribute their means to forward the labors of the missionary, in a still more ample measure than the misguided promptings of sectarians? True that God's work will still go on despite of our apathy, but how much more might He do if willing instruments were ready for His use in carrying out His designs of mercy. Many a young apostle is now looking to the generosity of God's people to enable him to enter the apostleship, and many a laborer in the great cause of Christian advancement is sending up his prayers that the hearts of the people may be moved to send him aid in his numerous necessities. The comparatively little fund, for the Propagation of the faith, in France, has aided our necessities when our means were scanty, and now, when our Church has passed through the necessities of childhood, how ready we should be to increase that more than earthly treasure, which is to aid in establishing the faith where it is struggling amidst the gloom of barbarism, and writhing beneath the scourges of the iron rod of persecution.

THE ROMAN QUESTION.

What is likely to be the condition of the Holy Father in reference to his temporal possessions, is among the great questions which agitate the public mind at present. There are three solutions proposed, each of which has its particular class which earnestly urge its adoption. The Piedmontese government, with its more zealous adherents, sometimes by covert means, but generally by open and indubitable measures, seeks to depose the Roman Pontiff, strip him of the temporal sovereignty, and make Rome the capital of the new kingdom of Italy. In this class, may be counted the Mazzinians or ultra Republicans, who, under the name of Free Masons, Carbonari, or *Consulte Nazionali*, are in favor of establishing a universal Italian Republic, with Rome as centre. Garibaldi and Mazzini, the acknowledged leaders of the Republican faction, are at variance, at present, with the Sardinian government; charging it with having made tools of the democratic revolutionists in the late commotions, in order to establish a universal monarchy, which to them, is not more grateful than the old condition of things; but as regards the temporal sovereignty of the Pontiff, they are even more inimical to it, than the most ardent adherents of the government of Turin. A more moderate class, who are warmly attached to the Roman See, and who would not, without regret, witness the interests of religion in anywise imperiled, calls for a United Italy; some prefer the monarchical unity, others the republican, but a political unity of some kind they consider indispensable to the well-being of the Italian people. This party is in favor of leaving the Pontiff in possession of the territory which Piedmont has been pleased not to take from him—a district around Rome of a little over one hundred miles square. They are of opinion that the scheme of uniting the people of the peninsula, may be effected to all practical purposes, and will be sufficiently guaranteed by the possession of the Adriatic

coast, and that the independence of the Holy Father is amply provided for, by the retention of his, at present, contracted territory. The third party is made up of all those who, either in Italy, or elsewhere, maintain the infeasibility of Italian unity, under any form of government, and hold it as impossible to effect such a purpose, either by means of Piedmontese accessions, or the agency of secret-societyism.

We who are far removed from the field of struggle, may look on, not indeed with indifference, but with more impartiality of judgment than those whom interest or other circumstances have involved in the strife. How then are we Catholics,—who do not acknowledge the temporal sovereignty of the Pope, as that to which we owe allegiance, but who recognize him as the successor of St. Peter, and vicar of our Lord, to whom we owe obedience in spiritual matters,—to view the question of the temporal sovereignty of the Holy See?

It needs not be said, that we can plead indifference to the question. The Holy Father has defended, and not without illustrious and almost innumerable precedents, the integrity of his temporal possessions, not only as king, but as Pontiff, not only by the force of arms, but by ecclesiastical censures. He claims immunity from seizure for his dominions, because they are in a sense ecclesiastical, inasmuch as their possession secures to the supreme legislative, executive and judiciary authority in God's church, more independence and freedom to act for the promotion of the spiritual welfare of Christians. It is not necessary here to inquire whether the Pontiff be gifted with inerrability in disciplinary matter; and those who agitate that question, in order to be at liberty to differ from his policy, merely deceive themselves. It is the legitimate sphere of action of the Holy Father to direct what is favorable to the interests of religion, and what its requirements demand, and all who are loyal and earnest children of the Church, should yield obedience. As in the case of civil power, whose duty it is to care for our temporal welfare, when it sends forth its regulations concerning any matter, we do not consider

ourselves at liberty to contravene them, because the legislative person may be liable to err: so the decrees and regulations of the Roman Pontiff, for a greater reason, require our conformity, inasmuch as he is immediately empowered by God, to direct His Church in the way of eternal life. Nor is our obedience irrational in such cases; for the Saviour who committed to him the care of His lambs and sheep, no doubt renders the shepherd competent to the difficulties which arise in the discharge of his duty. Hence he must be right in the generality of cases, and in matters of greater importance: which is sufficient to form a presumption in his favor, that he is right in each and every instance. We contend, then, that Catholics have no right to hold contrary to what the Holy Father has stated, that the temporal sovereignty of the Roman See, inasmuch as it secures the free exercise of ecclesiastical power, is at present, and in existing circumstances, intimately connected with, and favorable to, the more important interests of religion. Believing that the Pontiff is the authoritative judge of the case in question, we consider ourselves obliged to accept his decision as practically correct. Nor should we be induced to change our opinion in the event that the Pontiff were stripped entirely of his political power, any more than we do now, when we behold Providence permitting him to be deprived of part of his dominions, despite of all the means of defence that he could summon to his aid. Providence permits wrong to triumph, not unfrequently, even against His Church, for a time, that from it, He may draw forth greater good than that for which she may have contended; that men may discern more vividly, the interference of divine power in her behalf.

We are far, however, from accepting, what we have so often seen repeated in popular prints, that the temporal and spiritual prerogatives are so mingled and blended, that in no instance, and under no circumstances, can they be separated. The "non possumus" of Pius IX, when asked to relinquish his right as sovereign of his territories, is certainly not to be accepted in an absolute sense, but relatively to the present condition of things.

We all know that there have been times in which the spiritual prerogatives of the Pontiff were exercised most effectively, without a vestige of civil or political power, and should the sceptre of royalty pass away from the successor of the Apostolic chief, and the pastoral staff alone be the insignia of his power, far from giving way to a shadow of despondency, we would exult in the confidence that Providence was about to initiate, in a new order of things, a more glorious career for His Church. Whether it be a mere pretension, or a sincere conviction which we have heard expressed so frequently, by non-Catholics, regarding the downfall of Papacy, whenever a movement threatening the overthrow of the temporal power may have appeared, we are not prepared to say; but when Catholics intimate that the temporal power of the Father of the faithful is necessary to, and inseparable from his spiritual prerogatives, their ignorance should certainly be imputed to them as a crime. We are aware, that it has been considered providential, by the ablest minds, that in the words of Bossuet, "the Roman Church should have acquired a temporal dominion in order that independent in her chief, she might hold the balance in her hand." But Providence would not provide for His religion, unless, when the order of things were changed, He did not likewise ordain the relinquishment of the temporal dominion whenever it tended to obstruct the advancement of religion, or no longer subserved the independence of its chief.

Cardinal Pacca, Secretary of State to that great heroic Pontiff, Pius VII,—a servant well worthy of so great a master, has left us some reflections on this head, which we consider most appropriate to be recalled at the present juncture. A great statesman, and a great ecclesiastic, he possessed ability and learning which qualified him for the most trying emergency which has ever visited the Holy See in any age. Imbued with a tender piety, and never-failing confidence in the triumph of the Church, he might be considered as divinely commissioned to console the Holy Father, during his protracted exile, his long and severe imprisonment; be at once the prop and comfort of his declining years, and best

adapted to urge him on in that determined and strenuous course of opposition to Napoleon Bonaparte. "That year of my Ministry," he wrote in the preface to his notes on his Ministry, "was in the eyes of the public, and according to a worldly way of thinking, a disastrous and unfortunate moment, but to those who well understand it, a period eminently glorious, and worthy of eternal memory to the Holy See and the immortal Pius VII; and so true is it in a certain sense, that a modern author, (MONTESQUIEU, *on the greatness and fall of the Romans*,) has written, that the prosperity of the Church is different from that of kingdoms: the humiliations of the Church, its dispersions, the destruction of its temples, the sufferings of its martyrs, are the times of its glory; and when it appears in the eyes of the world, that she triumphs, that is usually the time of her depression."

Confident in the rectitude of his course, he feared no adverse consequence of his bold and uncompromising action; he urged, more than any of his colleagues, the publication of the Bull of excommunication against the emperor, and the unconditional condemnation of the numerous outrages committed against the Holy See, in those remarkably strong terms in which that instrument is drawn up. When he beheld the palace of the Quirinal entered by a detachment of French troops, who hurried away the aged Pontiff a prisoner, the faithful minister begged that he might be permitted to share the fate of his master, during the hardships of a long and rapid journey, passing the days shut up, in a close carriage, under the heat of an Italian sun, in July, and the nights in the inns and cabins on the wayside, and for three years and a half suffered his imprisonment at Fenestrelles, separated from the venerable Pius, whom he loved with the devotion of filial piety, manifesting the unflinching resolution of a martyr, and the calm and thoughtful dignity of a sage. He records the identical words of the Holy Father to general Radet, sent to receive the renunciation of the temporal dominion: "We cannot give up nor renounce what does not belong to us; the temporal dominion belongs to the Church of Rome, and we are only the administrators of it.

The emperor may divide it into pieces, but he shall never obtain the cession of it from us." In these few words, we find stated, briefly and forcibly, the true condition of the Sovereign Pontiff, in reference to his temporal possessions. The sovereignty of these territories was given to the Church of Rome, and consequently became, as it were, an adjunct of the Roman Episcopacy. The primacy, by virtue of which supreme jurisdiction is exercised in the universal Church, is likewise an adjunct to the Roman Episcopacy; but, unlike the temporal sovereignty, the union is inseparable, being united by the Divine founder of the Church, in the person of St. Peter. The temporal dominion, or the right to govern certain territories, is to be viewed as a worldly good, possession or assistance which the Roman See has come into possession of, by the most just means, and held by indisputable rights for centuries. Those who are elected to the Roman Pontificate, are not therefore constituted owners, with power to dispose at will, of the temporal dominion of the Holy See; but they are chosen to an office whose duties they are bound to discharge, and hold its possessions and emoluments, and exercise its prerogatives, whether spiritual or temporal, for the benefit of the Church. Hence the Holy Father answered, "we cannot give up or renounce what does not belong to us." Hence the right of the Roman Pontiffs to defend with spiritual censures, the integrity of the temporal dominion, and not only the injustice, but sacrilege of the sovereigns who seek to wrest it from the Church, and the possession of her chief magistrate who holds it for her benefit.

The special advantage accruing to the Church, from the temporal dominion, is, as has been so often set forth by Pius IX, the political independence of the Roman Pontiff among the nations. We hear the question often asked, "Why should so much controversy be excited, and for so long maintained, about the dominion of a comparatively insignificant territory? Why should the concerns, whether political or civil, of this corner of the earth, be made a cause of the universal Church, and the affairs of Roman citizens be made to enlist the sympathies of Roman Catholics?"

The views which we have just set forth, should be considered as meeting, at least to some extent, this and similar inquiries. But the sovereign Pontiffs, and Catholics in general throughout the world, do not oppose the aggressors of the temporal power, merely to defend the rights of the Church to what is hers, nor even to secure freedom and independence to her Head; but they do so to preserve religion from being made the serf and menial of civil power, to be used at pleasure to forward the plans of the ambitions, to satisfy the cupidity of the rapacious and grasping, to be made an apology for injustice, and the object on which the odium and obloquy of every vile deed may be cast by those who find it necessary to attempt a justification of their actions. The object of the first Napoleon, in his persecution of the Pius's, was not so much, as he often stated, to obtain possession of the papal territory, as it was to be able to use the Pontiff and religion, in all its phases, to further his purposes. "He was to have the nomination of bishops," the "full disposition of Church property," the power to sanction or reject ecclesiastical legislation, and elect the Pontiff himself, as he asked that "two-thirds of the sacred college be chosen by the Catholic sovereigns."

The revolutionary movements of 'forty-eight, were leveled against religion, as much as against the then existing social order; and the leaders sought the destruction of the altar, that they might succeed in overturning the throne. The present hostilities carried on by the Sardinian government, while they are aimed at making Rome the capital of the kingdom of Italy, are with equal determination, intended by that power, as a means to obtain the mastery of the Pope, that it may use him to its purposes. We can imagine, to some extent, the dreadful state of degradation to which religion would be reduced, were the sovereign Pontiff left subject to some powerful European monarch, or be compelled to bow to the dictates of some petty absolutist. When we read that the Roman generals made use of the augurs and haruspices to impose upon the rabble, or induce their troops to look upon a projected campaign or impending battle as already

determined in their favor by the decrees of the gods, however detestable and degrading may have been that idolatrous worship, we cannot help loathing from our souls, the man who would make use of it, in order to practice deception, and seize upon the credulity of the populace, in order to further his mere worldly and often vicious designs. The Christian ministry, we are aware, would not be found such a ready instrument in the hands of temporal rulers as were those imposters who dealt in the superstitious practices of paganism, but we do know, that from the first Christian emperor, down to the imperial author of "Napoleonic ideas," by far the greater number of Christian potentates have sought, more or less, to obtain undue control of religious affairs, and prostitute the things of God to satiate their worldly cupidity.

History, the fallen condition of man, and the sanctity of religion, warn us of the atrocities which we may expect as a consequence of the subjection of the visible head of the Church, to the jurisdiction of any civil power, in the present condition of society. When the Pontiffs were subject to the imperial power of Rome, there were not so great opportunities on the part of the ruler, to circumscribe or dictate their action, as there would be were they left at the mercy of some government in the present order of things. As the emperors were idolators until the fourth century, they sought to destroy Christianity by the extermination of those who might have given it their names; but not having the confidence nor respect of Christians, they never attempted to use the Christian religion to practice imposition upon its believers. Ecclesiastical legislation necessarily was free and untrammelled, and religious decrees and regulations were as well adapted to exigencies, and as clear and well defined and as well observed then, as ever they have been in any subsequent age of the Church. When the emperors embraced Christianity, it is true that their interference in the affairs of religion on many occasions, tended to encourage the spread of erroneous doctrine, and support and defend heresies against the authority of the Church, and no doubt, laid the foundation of the Greek schism which counts its adher-

ents by millions at the present day; but whatever religion may have suffered from their oppression, we have reason to apprehend still greater evils as likely to ensue from the subjection of the Holy Father to any of the existing governments of Europe. There was but one great power usually in those days, and hence there was none of that political rivalry, or comparatively little, which in modern times has existed, and will undoubtedly continue to exist among the many governments which have sprung up from the ruins of the empire; and consequently the inducements to usurp religious prerogatives were fewer than at present. The Roman Pontiff, moreover, had delegated his authority to a far greater extent in those times, than he has in the present order of things. Patriarchs, Metropolitans and Exarchs possessed many powers, which, since the middle ages, have been reserved exclusively to the Holy See. The subjection of the Pope to a temporal government at present, would place the exercise of the plenitude of ecclesiastical jurisdiction more at the disposal of the civil power than it ever was when he acknowledged allegiance to the Roman emperors.

But while we thus theorize on contingencies, we are by no means apprehensive of results. Those who have cursorily glanced at the history of the Church, have seen her pass through too many trials and vicissitudes, to expect that anything may occur in the future, which will not accrue to her advantage, and add new laurels to the many she has won in her triumphs in the past. Should that guiding Providence, who is ever directing and sustaining her, deem it well in His infinite wisdom, that the universal Pastor should be stripped of this vestige of worldly power, we would recognize in His decree, another blessing bestowed upon His people, and hail the dawn of a new day in which His religion, renewed and invigorated, would perform great and glorious works for His honor, and the salvation of men.

It is in this spirit, that Cardinal Pacca, from whom we have already quoted, when he saw the States of the Church engulfed in the vortex of the conquering power of the first Napoleon, the

sovereign Pontiff a prisoner in France, and the sacred College dispersed—that his mind soared above the gloom that spread itself as a pall over the prostrate form of religion, and saw in a new order of society, which, to all appearances, was about to spring forth from the wreck of dynasties, and the ruins of the nations of Europe, a brilliant career open for the Church; in which, having shaken off the rubbish, which in the lapse of centuries may have accumulated around her, and freed herself from the worldly bands and fetters which had been gradually drawn tighter and tighter, restraining her liberty of action, and cramping her best endeavors, she would stand before the world no longer an object of its suspicion and envy, to exercise a new and more powerful influence on the minds of men.

“Everything then announced the rising of a great monarchy, which would, as it had already done, have dissipated that multiplicity of kingdoms and principalities which, according to the saying of Bossuet, render the subjection of the Popes almost incompatible with the government of the universal Church. This reflection made me fear that the temporal dominion of the Holy See, being by some inscrutable judgments of Providence, taken from it, the same Providence, always intent on the preservation of His Church, was preparing those changes of states and governments, which should render it possible again, and without any serious inconvenience, that the Pope, though subject, should reign over and govern the entire flock of the faithful.’

“I was confirmed in this fear by the thought, that, from the unfortunate and sorrowful event of the termination of the sovereignty of the Popes, the Lord would extract other still greater advantages for His Church. I thought that the loss of the temporal dominion, and of the greater part of the ecclesiastical estates, would have put an end to, or at least weakened, that jealousy and ill will which exists everywhere against the Roman court and the clergy; that the Popes, freed from the weighty charge of the temporal principality, which obliged them to sacrifice a great portion of their precious time in secular negotiations and affairs, could

turn all their thoughts and cares to the spiritual government of the Church; and the lustre and pomp of their glory and the incentive of temporal goods being taken away, those only would have undertaken the ministry, 'who deserved the good work,' and in future, the Popes would, in the choice of their ministers and counsellors, have not so much regard to the splendor of their birth, the engagements made with the powerful, and the recommendations of sovereigns, of whom may be said, with regard to Roman promotions, 'you have multiplied the nation, but not magnified the joy;' that finally, in consultations on ecclesiastical affairs amongst the nations which should present themselves to take or reject a resolution, the fear of losing the temporal power would no longer exist, a motive which placed in the balance, might make it lean to the side of a complete pusillanimous condescension. These, and other considerations, weakened, as I said above, my hope of seeing the pontifical power soon arise."

There are but few reasons now, comparatively to what were found amidst the confusion of national affairs existing in the beginning of this century, to induce us to suspect that the extinction of the temporal sovereignty is by any means imminent. It is true that strenuous endeavors, both covertly and above board, are being made to transfer to Rome, the seat of government of the kingdom of Italy. But public opinion, especially among the more thoughtful and influential men of every class and religion, declaring the necessity for the permanency of the Papal dominion in the present system of society, is not easily withstood, and the bands of attachment binding the hearts of Catholics to Rome, as the centre of religion and the capital of Christendom, will foil the wiles of diplomacy, and be able to nullify the victories of armies.

But the strongest indication of permanency of the temporal power, according to our views, is that firm determination, that untiring exertion, that unflinching confidence, with which the reigning Pontiff Pius IX, has contended for its possession.

The Popes accepted the temporal power for the advantage of

the Roman Church, the capital of Christendom, and they are the only competent judges of what is of real advantage to the universal Church, and consequently, when the time shall come, if it ever shall, when the temporal sovereignty will be no longer beneficial to the spiritual power, the Popes will be the first to seek the separation, and cast away as worthless, that semblance of earthly greatness, which may have done real service in its day.

The convention of the plenipotentiaries of France and the kingdom of Italy, on the 15th of September, 1865, in Paris, has agreed on certain articles, which are set forth by their framers, as best adapted to give a satisfactory solution to the Roman question. France, in this, as in all other important concerns of the peninsula, assumes the part of dictator, and the convention might be viewed rather as an exponent of the policy of the French government, than a means of favoring international arrangements. France requires, I, That the kingdom of Italy renounce all claims to Rome, as its capital, and, to effectually settle the question regarding its seat of government, Florence is determined as the locality. II, France requires that the present territory of the Holy See, limited by the recent invasion and usurpation, be left undisturbed, and to this end, the Piedmontese government is to protect it against all incursions from without, while the Pope is to be supplied with sufficient means to raise and support such an army as will be capable of suppressing any internal turbulence; and III, The French troops are to be withdrawn from the Italian soil. The adherents of the temporal power, as well as the Mazzinians, have looked upon this convention, so far as it concerned the kingdom of Italy, as a mere sham, a pretext, a furtive means by which it might be able to come into possession of the city of Rome. Mazzini declares the policy of the convention to be deceptive and dishonorable to any nation, and exhorts the Italians, rather to choose the portion of Helots than that of Judas. But whatever doubt may have remained regarding the insincerity and *mala fide* of the Sardinians, it was at once dissipated, by the publication of the document for the convocation of Parliament by the minister

of the government of Turin. He rejoices over the happy results of the Parisian convention, because the *national rights and aspirations*, so far from suffering any check by the publication of these articles, will be promoted, by substituting *moral* and *peaceful* means in place of the forcible, heretofore employed for the attainment of the same purpose. He looks upon the removal of the government to Florence, as being particularly favorable to the design of gaining possession of Rome by *moral means* because of the proximity of the two cities. All honest and honorable men must be compelled to denounce, with the arch-revolutionist Mazzini, this action of the government at Turin, as base in the extreme, degrading to national dignity, and destructive of that confidence, both at home and abroad, on which the very existence of a government depends.

France, however, to all appearances, has acted with becoming honor and sincerity in this affair. The French ambassador at Rome, M. de Sartiges, received from M. Drouyn de L'Huys, the Minister of Foreign Affairs at Paris, a lengthy and lucid explanation of the doings of the convention; and whatever may be the arrogance and usurpation of the French government in thus undertaking to determine, by its own *fiat*, matters which concern not only Italy, but all Europe, we see no reason for laying the charge of duplicity at its door. We have strong reason then to believe that France will not tolerate the present territory of the Pontiff to be disturbed either by Sardinian force or connivance. But even should the Franco-Italian treaty of Paris be carried into effect, we have no apprehension that the government of Victor-Emanuel would be successful in its dishonest designs.

France, during the last eighteen years, has assumed the honor of guarding and protecting the sovereign Pontiff, and in discharging her trust, has given utter dissatisfaction to the Catholic world. We believe that Catholic sentiment, and the Catholic governments in Europe, are willing and able to defend the temporal possessions for the Holy Father, as long as he may deem it advisable to hold them, and we would look upon it as a blessing, rather than a calamity, if France, by withdrawing her troops from Rome, would

thereby surrender her tutelage of the pontifical estates and leave it to be discharged by the other Catholic powers, if necessary.

ASYLUMS AND REFORM SCHOOLS FOR BOYS.

The House of the Angel Guardian, established in Boston, in 1851, by Father Haskins, is not only the first Catholic Reform School for boys, which has proved successful, but at present, is undoubtedly the best of its kind in the country. Father Haskins has lately published a report, historical, statistical and financial, of his establishment, which, for many reasons, must be both interesting and useful at this time, when the attention of Catholics in most of our larger cities, is aroused to the necessity of making provision for a numerous class of youths, who require either correction, or preservation from contracting evil habits. Dr. Ives, in a lecture lately delivered in New York, in behalf of a similar institution in that city, shows how deep is the interest, and how strenuous the exertion, which the people manifest there for the success of the enterprise. Two years ago, a reformatory asylum for boys was established in Chicago, mainly by the exertions of Rev. Dr. Dunn, and as far as we are capable of judging, in regard to provision for support and efficiency in working, holds the next place to the House of the Angel Guardian in Boston.

How can we best provide for our precocious, keen, sturdy, wayward boys, who are found in considerable numbers in our cities, entirely deprived of parental tutelage, or who, through the ignorance, negligence, crime, or dissipation of natural guardians, are left without protection, and thus in danger of becoming contaminated, or are, in fact, addicted to habits of indolence and vice,—is a question which we hear frequently agitated, and which is receiving a satisfactory solution by the foundation of such establishments as these to which we have referred. We do not say that this is a vital, or most important matter with Catholics. We can

easily understand that the building of churches, and the establishment of congregations, so that the people may attend the divine Sacrifice of the Mass, and receive the sacraments and becoming instruction, are, at present, the most requisite, and of themselves, the most meritorious works that can be performed for the benefit of religion in this country. After this, to instruct Catholic children in the Christian doctrine, and particularly to establish such a system of catechetical discipline as will be most complete, and at the same time reach the greatest number, according to the circumstances of different localities, undoubtedly holds the next place, in order of importance. Building churches, and teaching catechism, are certainly the greatest works of our day, and those who are in earnest in carrying them on, must be doing what is most pleasing to God. We only refer, however, to these most important requirements of our times, in order to give our present subject its proper rank in the consideration of Catholics, leaving to some other occasion, the pleasing duty of speaking of the labors of those great and noble apostolic men, among the clergy and laity, who are really perpetuating religion in this country, by building churches, and establishing Sunday schools.

What is intended to benefit a class, can never hold the same rank of importance with what most intimately concerns the whole community, and hence our colleges, orphan asylums, reform schools, and similar establishments, though highly beneficial, we most willingly mention, as secondary to the great works of our age, which, because they are so common and ordinary, do not receive from many the attention they deserve.

But we have provided, and can provide still further, for these secondary requirements. A great number of children—and we hope a greater number now than there will ever be at any future period, are deprived of proper domestic care and parental tutelage, regarding religious instruction and example. We should never lose sight of our actual condition. The vast majority of Catholics in this country have come here within the last twenty-five years (1865), and although civilly and politically indentified with those

who were here before us, we differ from them, many in language, and more in habits of life and religion. Though the emigrant may come to improve his condition, and actually confers a benefit on his adopted country, by his talents, his learning, and his labor, he has his hardships, his disappointments, and sometimes must encounter want of sympathy, and even the prejudice of those around him. In the midst of these disadvantages of the present, we look forward to a brighter prospect in the future. The rising generation of American Catholics are a hardy, stalwart, labor-loving race, with as much talent and ingenuity as were ever possessed by the youth of any country. The young Irish American is found everywhere, except in the temples of Protestantism, so that we might say, with an apologist of the early ages, addressing the unconverted Romans, "*solum vobis relinquimus templa.*" They are found in every grade, in every station, putting forth an energy, and manifesting a spirit of enterprise, not easily rivaled, and certainly not surpassed. Their ability and learning are felt in the halls of legislation, adorn the forum, are displayed in the pulpit and the press, and shine brilliantly in the various posts of danger and responsibility in our armies. They are the proprietors of the soil in the west, and are met in the busy marts of commerce in the east. They are, in a word, numerous amongst those who deserve to be called the pride and hope of our country, numerous among her best citizens and bravest defenders.

We should not be astonished, when we consider that the most of Catholic parents are emigrants, and contemplate the restless progressive spirit of their children, that not a few irregularities should necessarily result. The parent will depart from the virtuous habits in which he grew up in his father-land, and the active, enterprising youth will seek to free himself from parental control, and long to try his strength and wits amidst the struggles for wealth and fame. Many are left orphans at an early age, and before their parents had acquired a sufficiency to support them in such an emergency. Some parents are incapable of holding the reins of domestic government with a steady hand ;

some children, by evil associations, will not brook parental control.

Neither are such cases few, nor confined to certain localities. It is a common fallacy to judge that they are found only in large cities. They are found in the village and rural district; and if not observed in these places to any great extent, we should call to mind, that our country friends are ever willing to provide a facility of transport to all such unfortunates, to the larger cities, where it is believed there are, or should be, institutions to provide for them.

A danger to which our wayward boys are exposed, is capture by philanthropists. They are of two kinds. Those who profess philanthropy as a religion, acknowledge no other obligations than those which are merely social, whose highest and only standard of Christian perfection is that of a good citizen. Be honest in your dealings, live a sober, industrious life, and you will acquire honor, wealth and influence, and chance the rest. There are others who depend on philanthropy for a living. They are frequently preachers, who, for want of requisite information or other important reasons, are obliged to live from whatever turns up. They must live as best they can from their wits, "have no visible means of support," and expect to gain a livelihood by declaring themselves benefactors of the human race. To this latter class we may add a number of officious and benevolent ladies, who are engaged in most of the popular charities of a community, have lived beyond the period of life when they could naturally expect the offer of a desirable partner in domestic care, and are eager to exhaust their maternal affection on all the little ones who may be so unfortunate as to come within its influence. We do not wish either to decry or deride philanthropists. They are as good as we could expect them to be without Christianity, and our only regret is that the community will suffer them to carry on their practices in the name of Christianity, and that their natural virtuous qualities are not sanctified by supernatural influences. View them as we will, they are enemies to the welfare of our boys, who need the

protection of the asylum or the training of the reform school. They would prefer that the little unfortunates were anything than Catholics. They profess not to interfere with the religious convictions of the children, but will insist that they must be taught nothing more than what is deemed the "fundamental principles of Christianity," which means any kind of Christianity, or none at all, as you will. They are connected with Bible societies, Christian associations, Homes of the Friendless, and are earnest in their endeavors to obtain control of city reform schools, and similar institutions supported by the public revenues. Their latitudinarian professions make them pass as liberal minded persons, to whose action no Christian need object. However, it is found that the Catholic boy is given to any guardian but one of his own religion, and prejudices against Catholicity, by every indirect means, are industriously instilled into the youthful mind. They, in fact, never undertake to correct a youth. The boy, if anywise controllable, is smuggled off to some distant place, where he is given away, or more frequently sold, for an amount corresponding to the expense attending transportation and the salary of the person in charge. If the boy be caught in the commission of crime, he is sent to a juvenile prison, a city or county reformatory, dosed with "fundamental principles," and liberated when he becomes thoroughly accomplished in all the evil practices which he could not learn elsewhere. The old Protestant predestinarians, who held that a child is created to be saved or lost, without any regard to good or evil actions, could not have taught in practice that correction is impossible, better than our latter-day saints, the philanthropists, do, in their mode of treatment of our unfortunate boys.

The best remedy against the hostilities waged by philanthropists, is, we think, to have our reform schools and asylums incorporated, and empowered to take under their protection Catholic children whose natural guardians fail to discharge their office. Such rights have been guaranteed to the Chicago Asylum, and, we believe, to that which is being established in New York; and,

indeed, it is with difficulty that such institutions can succeed anywhere without a similar protection.

Unless our children are under a proper domestic discipline, they are necessarily exposed to many and great dangers, of not only losing their virtue, but their faith. The prevailing sentiment of indifference to any fixed form of religious belief and practice, surrounds them, whether at school, at work or at play; and unless they be fortified with a proper religious education, example and training by their parents, they cannot be expected to possess the requisite qualifications to counteract the opposing influence. In nearly every instance the fit subject for the Asylum of Correction is found to have wanted proper domestic care and parental government. We must, as a consequence, expect that in the juvenile prison our Catholic boys will, in most of cases, have their faith shaken, and hence be cut loose from whatever sense of moral obligation may have attached them to the practice of virtue. We must, therefore, distrust all establishments which propose to either restrain, correct, or support Catholic boys, if they be not under Catholic control. The House of Correction maintained by the city or county government is a social blessing, inasmuch as it restrains, if it does not reform, the non-Catholic child, and protects the community from his misdemeanors; but we are mistaken if we expect that they are to be a source of greater good than evil to Catholic children.

It is cheering to see that really zealous, enterprising Catholics throughout the country have awakened to one of the urgent requirements of our times, that of establishing Reform Schools and Asylums for our vigorous, talented, restless, wayward boys. They are generally possessed of better natural qualities than any class of children in the country, and, if properly provided for, can be made to compete with and even surpass those more sedate and docile youths whom we look upon as the great hope of the nation, *spes altera Romae*. They are far from being incorrigible. A little kindness is not soon forgotten by them, as restraint and punishment are resisted to the last.

Much could be done to save our boys from the temptation of evil associations and dissolute habits by establishing a proper boarding house for them. Many an honest boy, who may start out with the best intentions to gain a livelihood, is drawn imperceptibly into evil habits by force of circumstances. He cannot support himself at a respectable boarding house, and hence, is frequently obliged to lead an irregular life, surrounded with the worst associations. This species of boarding house could be conducted with comparatively little expense, by requiring a certain amount per week, which would not be above the means of the class in question. The pension required for board would be beneficial to the boys themselves as they would thereby be trained in habits of industry and economy. Spiritual instruction and prayers, morning and evening, would attach them to religion; and a night school, in which they could learn to read and write, would prepare them for higher occupations.

The question of support is one of primary importance. We find that there exists a great diversity of opinion on this head, and such a diversity, we believe, will result beneficially. No general rule can be laid down for the support of all such establishments. Circumstances are so different in various localities that that which would prove successful as a means of support in one place, in another might prove a failure. One of the principal sources of revenue in all institutions of this kind should be a fixed pension, which, as far as possible, should be exacted from parents, guardians, or friends of the children of the school. There is a certain delicacy of feeling by which most persons think it, in a measure, degrading to acknowledge in after life, that they have received their education and support in a charitable establishment. It is not desirable to destroy this sentiment of self-reliance and independence in the scholars, as much of their future success in life will depend on its proper cultivation. By the payment of a moderate charge, even less than what is necessary to support the boys, they will be induced to look upon their condition as honorable, will be saved from the imputation of pauperism, and the in-

stitution itself will thereby be enabled to preserve that dignity which is required to command the respect and attachment of the inmates.

"It by no means follows," says the report referred to, "that because a child is an orphan, or the victim of crime and bad example, that it has no means of support. On the contrary, it often happens that the near relations, or guardian, or surviving parent, are abundantly able to meet its expenses at a boarding school. If, unable to control the children committed to their care, or unwilling to make the necessary exertions, they choose to consign them to others, it is but right that they should pay the cost of their maintenance.

"Many, however, are children of the very poor, and have no relatives able to defray their expenses at the Asylum. These can either claim a residence in some parochial district, or they cannot. If they cannot, then, as before remarked, our doors fly open for their reception, and they are clothed, fed and instructed, till a more permanent home can be provided for them. If they have a parochial residence, then we refer them to their parish priest for his advice in the case. There are few parishes who have not some Young Catholic's Friend Society or other charitable association whose object is to search for, protect and save the bereaved and wandering lambs of the flock. When a case of distress is made known to them, they are prompt to relieve it. Neither one individual nor one parish could possibly maintain the burden of all. It is but just and reasonable that each parish should support the children they actually send. The tax in that case falls more equitably than if all the parishes were required to make annual collections, affecting only those directly interested."

It must not be expected, however, under any system, that an institution of this kind can be made entirely self-supporting. Boys do not earn their board and clothes anywhere, at the age at which they are generally admitted to the Asylum, and if they could do so by dint of labor, it is not advisable that so much should be exacted from them. They require the greater portion of their time

for school exercises, and another considerable part of it for recreation, and if they give another portion to labor, it must be of such a nature as not to disgust them with their situation.

Some persons are strongly prepossessed with the notion that farming is not only the best but the sole occupation in which the scholars should be engaged. Against this theory, which, as far as we know, has never been tried practically in this country, it is urged that farming is not the most profitable occupation; that families settled on farms, do little more than earn a livelihood; and that farm work does not afford a sufficient variety, nor is it sufficiently in-doors to suit the capacities of most scholars. It is urged besides, that an Asylum situated on a farm, does not afford sufficient facilities of approach to be eminently useful. It cannot be visited by parents or friends of the boys as easily as if situated in a large city; the expenses of transportation are considerable, and the department for externs, or boarders, so necessary and almost indispensable, could not be carried on.

We are in favor of a dependence on public charity to some extent, but not entirely. The Catholic people take greater interest in what they support by their own exertions, and an institution of this kind is so truly benevolent, and so intimately connected with the interests of the masses, that it would grow in popularity by being made, from time to time, the object of charitable contributions. Neither would it be judicious to rely entirely on Christian benevolence for a support. This would be too precarious, and care should be taken that the exercise of charity does not become burdensome. We are of opinion that every exertion should be made to endow Schools and Asylums of this kind, and put them in receipt of a steady income. The Asylum in Chicago has secured a considerable investment in such branches of business as can be carried on by the inmates of the place, under the direction of qualified tradesmen. This investment has thus far proved profitable, and so long as the direction of affairs are in competent hands will, no doubt, continue to pay well. We would like to see the Brothers of the Christian Schools give their attention to the management of such insti-

tutions. They could most probably be more successful than any others who might assume such a responsibility, and would be living more in accordance with the spirit of their community than by attempting to impart an education in the higher branches of learning.

This is the age of founding institutions, of building churches, and providing for the religious wants of a Catholic people. The time which requires the greatest exertion is upon us, and if we have done much we cannot cease from the great work before us. More remains to be done, and we can do it, and carry it to completion with greater ease than we have effected what is already performed. Let us push forward the great enterprise, not only for the sake of ourselves and our children, but for the innumerable blessings that through our labors of the present will be perpetuated to remote generations.

IS THE TEMPORAL POWER OF THE POPES A MODERN ACQUISITION?

With very many people it is a plausible argument that the Popes did not always possess temporal power, and therefore they should be deprived of it now. If ever any argument was illogical this surely is, for what living ruler today can claim the right of governing on the authority of an unbroken line for eighteen hundred years? No one chief magistrate in the world; and least of all, the present Emperor of the French. Most of those who oppose the temporal sovereignty do so through motives of hostility to the Papacy itself; for they suppose, wrongly indeed, that the temporal is so intimately connected with the spiritual power that the latter must of necessity go down with the former. It is not our purpose, however, to show, in this place, what the nearness or remoteness of their relationship is, nor what their relative dependence, we merely wish to make history give a negative answer to the question with which we commenced.

Christ shall possess the world, because the Father has given it to him. By this prerogative He shall acquire it, as it were by slow conquests, as He has acquired what He already possesses of it. We say slowly, not indeed as it regards Himself, but as it concerns us who await His day. As for Him, He has no time, for the whole duration of time is but a flash when compared to His eternity. But it is not in God, it is in man that He desires to make this conquest, so that by its slowness He may show what an insignificant being man is of himself, and, by a victory supposed impossible, how powerful this same being is in the hand of the Almighty. In order to display this greatness and this power, He wished, at first, to take Rome, which, as the world knows, was both great and mighty. He, therefore, whom He had made His Vicar and with whom He had promised to remain all days,—Peter, one of those rude and unpolished men who were called the dross of the earth, descended from Calvary to Rome, the mistress of the universe, and taking possession of it, inaugurated an order of miracles as wonderful as those performed by Christ Himself. Rome, the ruler of the world, thus taken became a pledge, a hostage for the world; and the entry of the Apostolic prince into the eternal city placed the seal of Christ upon the inheritance which had been given to Him. Behold! the result of mingled power and weakness; the work of God achieved through human agency. The Cross was the first tree planted by Peter in his dominions. To it he was fastened with his head downwards, in order that he might be nearer to the Catacombs, into which the roots of the life-giving tree of his real and imperishable sovereignty descended deep. The blood of Paul flowed by the side of the gibbet of Peter; and thus, during ages the new sovereigns planted and irrigated, fertilizing with their blood, that Rome which had been given them, and irrigated it more profusely with their blood than its pagan masters had done with the blood and tears of captive nations.

At length the Catacombs found themselves full—sufficiently full to enrich with sacred relics all the altars which were erected in after times throughout the world, and then the mysterious royalty

of the apostle began to manifest itself openly. The emperor, abandoned Rome. They carried with them the seat, the shadowy symbol of the empire, and the empty title of high priest, the pontificate of the rejected gods; but the Bishop of Rome was left master of the Vatican, besides the deserted Capitol and the Curia, now only the monument of their former greatness. Ages rolled on and the city had in reality no other chief but this humble Priest; and though there might still have remained some men of learning, some senators attached to the worship of the *Penates* and the *immortal gods*, there was no other people than the Christian people; no other sanctuaries of refuge than those of the Church. When Alaric had been appeased and Attila driven back, then came Totila, king of the Goths, who carried the senate into captivity and left the city a desert. Belisarius hastened back, bringing with him for the last time, the Roman eagles. The sound of his trumpet announcing his arrival went forth from the capital, and was answered back by the echo of the surrounding solitude on which the the victorious general gazed with dismay. No triumphal arches, no cohorts, no senate, no Roman people appeared. The gods had fallen in the dust, and their broken statues never more regained their pedestals—Pagan Rome had passed away!

But the seeds, of life sown, by Peter survived the invasion of Totila, as they had survived the power of Claudius and of Nero. The Bishop of Rome came back to Rome, but the senate never returned. He brought back with him the Christian people; and in the next century the Pope, St. Gregory I, could write: "The Pastor of Rome is so burdened with external affairs that he hardly knows whether he is Bishop or king." At a later period, towards the times of Pepin and Charlemagne, this royalty *de facto* and *de jure*, assumed its real name, when, at length, the Popes, in order to save Italy and preserve civilization in the world, were obliged to take away from the effeminate Emperors of Byzantium, that part of the empire so long secured to them by the Papacy. The transition, however, was only in name, for the Romans knew, the world knew, that the Pontiffs, not the emperors, were then the real rulers of

Rome. Centuries had, in fact, already elapsed during which Rome was governed, re-peopled and nourished by her Bishops alone. It was in truth, Leo, the Isaurian, who, by his fanaticism in favor of the Iconoclastic heresy, had placed the temporal crown on the brow of the Popes, and who raised the tempest that separated Byzantium from her Italian empire. Leo, the Isaurian was a block-head and a bad man. Those princes who quarrel with the Church are always notorious for their wickedness or their stupidity; and very frequently both these qualities are found combined in them. The emperor caused the images of the Redeemer to be broken at Constantinople; and in return the people of Italy broke his images, regardless of the laurels which crowned them. To the warnings of the Pope the emperor replied by threatening to have him dragged in chains to Constantinople. "Take care of the people," said the Pope. But the Byzantine emperors no longer knew what a Pontiff was. They desired to found a species of those national churches, so dear to that class of sages who wish to have a *religion for the people*—a state religion—a human invention. Gibbon, one of the most distinguished lights among these *popular religion* doctors, restrained a little by the historian's conscience, gives us the difference between the Pontiff and the office-holder: "The Greek prelate was a domestic slave under the eye of his master, at whose nod he alternately passed from the convent to the throne, and from the throne to the convent. A distant and dangerous station, among the barbarians of the West, excited the spirit and freedom of the Latin Bishops."

He continues, and speaks the truth, without speaking more justly about the Popes: "Their popular election endeared them to the Romans; the public and private indigence was relieved by their ample revenue; and the weakness or neglect of the emperors compelled them to consult, both in peace and war, the temporal safety of the city. In the school of adversity the priest insensibly imbibed the virtues and the ambition of the prince. The same character was assumed, the same policy was adopted by the Italian, the Greek or the Syrian, who ascended the chair of St. Peter; and

after the loss of her legions and provinces, the genius and fortune of the Popes again restored the supremacy of Rome." How much caution is used to establish and interpret these facts, independently of a miracle of Divine assistance! Describing the fearful times in whose midst was accomplished the very prodigy which he explains without understanding, Gibbon thus expresses himself: "The want of laws could only be supplied by the influence of religion, their [the Romans] foreign and domestic counsels were moderated by the authority of the bishop. His alms, his sermons, his correspondence with the kings of the West, his recent services, their gratitude and oath, accustomed the Romans to consider him as the first magistrate of the city. The Christian humility of the Popes was not offended by the title of Dominus, or Lord; and their face and inscription are still apparent on the most ancient coins. Their temporal power is now confirmed by the reverence of a thousand years; and their noblest title is the free choice of a people whom they had redeemed from slavery." Gibbon was no friend of the Papacy, and we think that his testimony can readily convince an honest mind that the Popes are not the tyrants, nor their subjects the slaves, which prejudice so often represents them to be. *Bondmen* and *free choice* are strangers to one another. But after this avowal, forced, by the logic of facts, from a non-Catholic, let us listen to the soul-stirring words of a French Bishop: "Rome is a work of the love, of the intelligence, of the fidelity of the Sovereign Pontiffs. They have filled it with their tears and their blood; they have adorned it with heavenly beauty; it is *their* inheritance. Fathers, sublime artists, generous defenders, there is no title, there is no prerogative by which they do not hold it!"

It is thus that the temporal power of the Popes has been established. No other government springs so deeply and so legitimately from the nature of things. Nowhere employing material force, but everywhere rudely opposed by it; without the means or the intention of aggrandizement, the Papacy became mighty without knowing it.

Those stormy ages which had swept away every ancient land-

mark, and carried along with them institutions, empires, nations and gods; those lawless consequences of brutal force labored as faithfully for the marvelous construction of the Papal throne, as they had been assiduous in the overthrow of the most powerful works of antiquity. Slow miracle! So much the more glorious and sublime! Work of God! by the hand of man: not by the hand of those willing to accomplish it, but by the hand of those who saw it not, who supposed it not, and who desired it not! As to those who were willing to obey God, and whom Providence had also employed, their aim was to uphold the spiritual dominion of the Church. The barbarians and the emperors have in their turn carried the building stones, and placed and cemented them in the position indicated by the invisible Architect, who alone knew the plan, who alone marked the hour, and who alone had chosen the material. The barbarians and the emperor, equally noted for their sacrilegious enterprises, have also had an equal share in the foundation of that royalty without a precedent and without an example in the world. Their persecutions have made Rome what it is, the impregnable citadel of liberty, against which barbarity and imperialism have dashed themselves to pieces. Just as the waves, while they increase their fury along the shores, only heighten the banks which they threatened to submerge, by deepening their own bed. They may constantly roll against them, and in times of great agitation succeed in covering them with foam; but, unless God would change the laws of nature, the sea shall roll and foam forever within the bounds first assigned to it at the creation. So, too, shall the fury of men and the power of hell beat in vain against the Rock on which rest the everlasting foundations of the Church.

When the work had been finished, then men saw that it was good, and they made it their regulating principle. From that persecuted place, that city called Rome, tormented by wicked emperors, in the absence of barbarians, not more cruel, the Papacy begat Catholic nations far away from Italy and Byzantium. Such was the result of what Gibbon calls a "correspondence" of the Popes with the people of the West. The East was falling into her-

esy ; the West was ruled by heretical barbarians. "Then," says Baronious, "God raised up for himself a prince from the midst of the unbelievers ; a privileged people was formed who would protect His Church against the assaults of heresy and the power of the barbarians," and soon the nation of Clovis, in "correspondence" with the Popes, became the nation of Charlemagne. Let us hear again what the great Prelate, already alluded to, says : "Every human act which transpires here below is only the execution of a part of an eternal design. When God wishes to employ a man as a direst or chosen agent, He adorns his soul with filial piety towards the Church. At the necessary time he shall go forth and ascend to take his place in the front ranks, so that his actions may be the more fully and freely displayed." It was thus with Charlemagne. "That man so great," says de Maistre, "that greatness has become incorporated with his name, and whom the voice of the human race has pronounced *greatness* instead of *great*." During the times of Charlemagne the Iconoclastic dynasty of the Isaurians was continued at Byzantium by a Copronymus, who merited on the throne the ignoble surname which he had earned at the baptismal font ; and it passed away in the person of Flavius Constantine, betrayed by his flatterers, defeated by his tributaries, and dethroned by his mother, whose maternal counsel had him deprived of his sight. Charlemagne undertook more than fifty military expeditions, the greater number of which he himself commanded. Everywhere his victorious arms smoothed the way for the Gospel. Under his sway manners grew gentle, the sciences and the peaceful arts flourished, and the day of true civil liberty began to dawn. The civilization which the envoys of the Sovereign Pontiffs had introduced among the Gauls, took root in their genial soil and never left it. But Charlemagne would have been only a meteor, much less a conqueror, or, rather, he would have been a barbarous invader, like the chiefs of the Huns and Goths, who quickly disappeared, if he had not loved the Church. He was a dutiful son to her, and she was to him a beneficent mother. Inspired by her love, obedient to her laws, he received from her

those lights which made him so truly great. Never were the priesthood and the empire so united as at that hour, and never could human wisdom have created a union so majestic and so powerful. Charlemagne went to Rome, where he saw the work of ages and completed it. The Pope beheld Charlemagne, recognized the man sent by God, and made him Emperor. Each acted his own part: the prince acknowledged and confirmed the labor of the past; the Pontiff raised the veil of the future.

In the year 800, on Christmas day, the eve of a new age, the successor of Peter, St. Leo III, consecrating Charlemagne at Rome instituted the empire of the West, the holy Roman empire. The Sovereign Pontiff did what he alone, in the fulness of his authority, could do. Charlemagne, say modern historians, *understood him with the discrimination of latter times*. They add, (yet what do *they* know of it?) that the chief of the Franks, with the most finished prudence, wished to appear surprised when the Pope anointed his head with the sacred oil and placed the imperial crown upon his brow. The philosophy of Charlemagne did not go so far as to make him doubt of the prerogatives of the Sovereign Pontiff, neither did his "prudence" lead him far enough to fear the armies of the Empress Irene, the widow of Copronymus, and the mother of Flavius Constantine. If he appeared surprised, it was precisely because he was so, and because the Pope, before that time, had only spoken to God concerning what he was about to do in the name of Him whom the regenerated human race recognized as the King of kingdoms and empires.

"On the glorious night of Christ's nativity, the Sovereign Pontiff presented a sword and a helmet, surmounted by a dove, to a great Christian Prince. The ceremony is complete with symbols. By the Incarnation the Son of God conquered the author of death; a victory so grand is fitly represented by the sword, which is indeed emblematical of the supreme power conferred by Christ on the Pontiff, His vicar on earth, according to the sacred text: *All power is given to me in heaven and on earth*; and elsewhere: *He shall rule from sea to sea, and from the ocean to the ends of the earth*. The helmet

with the dove, is typical of the protection of the Holy Ghost extended over the brave man honored by the gift of the Sovereign Pontiff. Such are the beautiful meanings of this ceremony. The hand armed with the sword, the head shielded with the mysterious helmet,—bind the noble Christian henceforward to be the fearless defender of the Faith and of the Apostolic See.”

Such Charlemagne proved himself to be, and his fidelity to Rome was the source of his greatness, which is immortal. His course is finished, however; his empire has fallen; of his laws and institutions, the effect only remains. Another emperor less successful, less Catholic, less great, has taken his place; *his* fidelity to the Holy See is measured by personal interest and the fear of secret societies. History will point to the imperial successor of Charlemagne as the ally of Alaric and Copronymus; but in the confirmation of the temporal power of the Popes the impress of Charlemagne shall remain visible forever. He placed the crown of completion on the monument, which, eight hundred years before his time, had been slowly erecting, and which, “now confirmed by the reverence of a thousand years,” still rests immovable against the assaults of its enemies, on the basis which has been laid for it almost nineteen hundred years ago, and which has been strengthened by the genius and piety of Charlemagne.

THE CHURCH AND THE WAR.

War tries not only the nations engaged, but individuals and minor societies which compose them. Nor are the brave men who imperil their lives, and the bereaved mothers, wives, and generous friends who bid them go, with God’s blessing, the only ones whose virtues are tested in the struggle. Those who remain at home, who till the soil, who traffic, who spin and weave, and work the stubborn ore, all must participate in the convulsions of hope and fear and prejudice, which shake the nation’s frame.

But civil war is not so much like a struggle as the attack of some fearful plague, which one after another prostrates the members of the human body, advancing towards the seat of life, while every power and healthy organ is exercised to its fullest stint to shake off the fatal influence, and save the system from threatened dissolution. In such a crisis all the social virtues are called forth to their fullest extent, and all the weaknesses or vices which deform the social body are made apparent. Heroic deeds for one's country are viewed alongside of works of cruelty and vengeance. Charity performs her mission to the destitute, the widow and the orphan, the sick and maimed, surrounded by crimes of extortion, rapacity, and betrayal of public trust. Religion, the soul of society, the imperishable part of the social being which has outlived the death of nations, and the duration of great and powerful governments; religion, the immortal and heaven-born element of human society, would naturally, like the mind in the sickened body, not pass unaffected, but manifest the liveliest sympathy by the interruption of her operations, and the effort she would put forth to restore the peaceable and healthful condition of the organism. The Church is not of this world, but she is in this world. It is the purpose, or end, for which things are made that gives them a name. The Church is a spiritual society, because her object is the welfare of souls; and she is not of this world, because she is not human, and principally because she seeks happiness for men, not in this but in the life to come. But the means which she may adopt, or the instruments which she may employ, for the purpose of sanctifying and saving souls, must frequently be of this world—her temples, her schools, her convents, her asylums, the support of her pastors and missionaries, all must be taken from this world, and being ennobled by their sacred use, contribute to the eternal well-being of mankind. As the peaceful and orderly condition of society, and the full and effective exercise of virtue, promotes the interests of religion, so religion reflects her benign influence on society, by spreading profusely Charity, Joy, Peace, and the other gifts of the Holy Spirit so eminently beneficial to men

in their worldly intercourse. Thus society and religion are so intimately associated, their interests are so near akin, their mutual action so important to the well-being of both parties concerned, that when we mention the Church and the War, when we inquire how religion may have fared and comported herself during the late terrific rebellion—how she has come forth from the desperate struggle—we institute an inquiry touching the dearest interests of both our country and the Church.

There has been no other term as greatly absurd as that of "Union of Church and State." We hear it made the subject of declamation, and a fruitful topic for the denunciations of popular editors. Few outside the Church ever reflect that the State can ever be united with religion anywhere but in a catholic country, and imagine themselves free from this monster of the fancy by being alienated from the Church, whereas a little consideration should convince any one that a certain union between Church and State is natural, just and holy, and that such a union can only take place between society and the Catholic Church. Every connection made between sects and society must result in a confusion of prerogatives, and give rise to acts of tyranny and usurpation on the part of either power.

We can conceive how Church and State can be united in three different ways. First, when the laws of the true religion are sanctioned by the secular power which protects the interests of religion, and seeks to promote the temporal welfare of the people by sustaining religious ordinances, which are the means to the attainment of the eternal, because the temporal welfare is naturally ordered to the eternal. Earthly happiness is promoted by being made a means to the everlasting, and mere natural civil society is benefited and immeasurably perfected by the salutary influence of the supernatural power of religion, disposing men to the exercise of every virtue. This union of Church and State is rational, most desirable and holy, and can never obtain between sects and the secular power, however they may seem or attempt to effect it. All religious authority is founded on the right to teach

what pertains to eternal happiness, and the correlative obligation on the part of men to receive such instruction and act upon it. In order, however, that men should feel themselves bound to believe, they must be convinced that the teacher can not lead them into error, or in other words, it is a contradiction to assert the existence of a religious authority, unless it is in fact, or claims to be, infallible in teaching. Sects or bodies which separate from the original government of the Christian society never can have infallibility, and never do, for any length of time, lay claim to it. Some of the early heretics, a portion of the leaders of the reformation, Swedenborg, and Joe Smith the founder of mormonism, may have claimed private inspiration for themselves, or others, in order to succeed in their several undertakings, but the frequent contradictions, the deviations from known truths, and the clear want of foundation for private inspiration, very soon induced every sect to relinquish its claims to this species of infallibility; and we doubt if there be a body bearing the Christian name outside of the church which believes in the inspiration of its founder. No form of religion which does not claim inerrability in teaching can require obedience in belief and practice. Every one is free to adopt what he knows to be true, and follow what appears to be good in his own eyes, unless he is assured that he is certainly in the wrong. Hence it would be usurpation on the part of a religious body, not claiming infallibility, to command obedience in faith or practice, or to attempt legislation in affairs of conscience, and the secular power which would enforce such regulations would be acting tyrannically in matters of the gravest moment. It is consequently evident that the union between Church and State, which is to be approved of as natural and sacred, cannot be found in the association of any of the sects with any form of secular government, and can only be found in the connection with the Catholic Church with a government and people who recognize, her as the infallible expositor of revealed truth.

The second form of union between Church and State is that in which the secular power absorbs the entire control of religious

affairs, and necessarily occurs wherever temporal government adopts a sectarian form of worship as that of the nation. The sects not being infallible, and not claiming infallibility, cannot offer final and supreme decisions in what is to be believed as true, and what is to be acted upon as just and agreeable to the divine institutions, and since such decisions and their enforcement are necessary to the existence of a religious body, the consequence is, that the State must assume this function and act supreme in all matters of controversy concerning doctrine and discipline. This is the only union of Church and State which is essentially wrong, unjust, and tyrannical. In such a condition of things, the State imposes on the people commands, which it has no right to promulgate, and whose enforcement is grievously oppressive, while the people, if they render obedience, do so in the spirit of attachment to their country, pride, obstinance, or fear, and very soon must manifest an utter indifference to truth and falsehood, right and wrong, and hasten forward to offer themselves a ready prey to utter infidelity. Such is the union between Church and State which has obtained in England, Denmark, Norway, Sweden, Prussia, some of the German principalities and cantons of Switzerland since the reformation; among the followers of Mahomet, and among the schismatic Greeks and Russians whether under the Eastern Emperors or the Czars. Where the people have been kept in ignorance, and, either by accident, or a systematic policy, have been deprived of the ordinary advantages of mental culture, the wildest superstition has been the result, but where, in Germany and England, the sciences and arts have been nurtured, and the popular minds developed according to the requirements of an advancing civilization, the rejection of all supernatural influence, or doubt and indifference regarding religious truth, has been the consequence.

The third species of union of Church and State is found in the case where the Ecclesiastical dignity acquires, by legitimate means, the possession of either civil or political power, or may have added both of these to the office of spiritual ruler. Such a

conjunction of powers has, for many centuries, been found in the person of the Roman Pontiff, and instances of it are not few in the case of bishops and other ecclesiastics, especially in ages past. Civil functions are discharged by a few bishops in Germany and in the Austrian empire; but, besides these, with the exception of ecclesiastics in the states of the Church, there are no other examples of this union of spiritual and secular power in our times. We are aware that many have considered the exercise of political and civil power as incompatible with the character of a minister of religion, and explained such a condition of things in past ages on the principle of ecclesiastical usurpation, which is a ready and most common reason assigned by non-Catholics for most of the peculiarities of the middle ages. That the exercise of secular power be necessarily opposed to the perfect performance of one's duty, as an ecclesiastic, under all circumstances, we think will not be asserted by persons of impartial minds. We grant that, unless the possession of such power tend to promote the efficacious and more extensive performance of the churchman's duty, as minister of religion, it becomes an incumbrance, and should be shaken off as incongruous, and a hindrance, rather than a real advantage; but does it not frequently occur that civil power, by which the minister of the church can exact obedience from the obstinate or indifferent, is as useful as wealth and honor, which no one doubts are frequently potent auxiliaries in the discharge of the sacred ministry? If the dignitary exercises political power in order to the sanctification of souls, as the good ecclesiastic does wealth and honor, it cannot be doubted but that power, like any other worldly means, can be employed, under certain circumstances, for the advancement of the spiritual interests of men. The Roman Pontiff defends his temporal sovereignty before the world on this very same principle, claiming that the independence of the supreme ruler in spirituals would not be properly consulted without supreme dominion in the temporal order. It is on account of the benefits derived by religion from the states of the Church, that the Roman

Pontiff has sought to retain them, as head of the Church, and punished with ecclesiastical censures those who would seek to deprive him of his dominions, and many of the most learned in Europe, outside of the Church, have admitted and defended the justness of this proceeding. We agree that it is not difficult to instance abuses of secular power in the hands of churchmen in the middle ages, but do not such examples occur not unfrequently in the lives of most sovereigns without causing any considerable alarm? In the middle ages the ecclesiastics were not only the ministers of religion, but the leaders of civilization, masters in the arts and sciences, care-takers of men's souls and bodies, the promoters of men's temporal as well as spiritual welfare, the civilizers of the world, as well as heralds of heavenly truth. Men who brought the light of the gospel in one hand, held up the torch of civilization in the other, and those who tamed the ferocious spirit of the Northern tribes, and induced them to abandon their nomadic and other savage modes of life, and gave them fixed habitations, teaching them to enjoy the fruits of peace and honest industry, must have, even without their will, and from the natural condition of things, been forced to accept the management of the reins of temporal government, and no doubt they were the most competent to hold them so as to exercise a steady and beneficent control. Such a conjunction of authority was peculiar to the requirements of the people of Europe, and when the young civilization had left its infantile condition, and the laity were sufficiently elevated to guard the social order, the Church was the first to seek a separation, and the ministers of religion abandoned secular affairs to give themselves entirely to their sacred avocation. The first difference between Henry II, of England, and St. Thomas a'Becket arose from the latter refusing to act in a civil capacity, and the desperate contest between the Church and Henry IV, of Germany, concerning *investitures* consisted precisely in the right which the emperor claimed and the Pontiff denied of investing the bishops and abbots with civil authority by placing the episcopal ring on the finger of the invested, and presenting to him the

pastoral staff. The Pontiff offered opposition for a double reason; first, because the emperor, by conferring the pastoral insignia, seemed to arrogate to himself the authority of the Church; and, secondly, because the ecclesiastical dignitaries were absorbed more with the affairs of the empire than the care of souls. To many other ecclesiastics, as well as Wolsey, might the words be attributed:

“Had I served my God with half the zeal
I served my King, he would not in mine age
Have left me naked to mine enemies.”

Some, no doubt, have forgotten their higher duties in the service of their country, but the lasting and solid service which has been rendered to society by the exercise of political power on the part of ecclesiastics deserves the gratitude of every friend of European civilization. Bede, in his *Eccl. Hist.*, book III, speaking of the civil power exercised by the abbots of monasteries founded among the Picts and those which St. Columbanus established, shows how naturally the simple people had recourse to those who had taught them the true faith, and rescued them from the darkness of idolatry, to seek from their greatest benefactors how they should conduct themselves in civil intercourse, learn how to settle their differences, reward the good and inflict salutary punishment on the forward.

Constantine conferred on the bishops of the Empire the power of revising all sentences passed by magistrates in the several dioceses, and imposed upon governors the obligation of enforcing the commands of the hierarchs. Socrates narrates, in the VII book of *Eccl. Hist.*, how the Arians represented to the Emperor that St. Athanasius, bishop of Alexandria, had imposed a tribute of linen on the people of all Egypt, and how the saint was sent into exile on account of such false accusations. The historian adds that St. Cyrille was the first Bishop who had the civil authority of the city of Alexandria conferred upon him.

This goes to show that as early as the fifth century, the Alexandrine patriarch, exercised a species of civil jurisdiction, not only in the episcopal city, but through the whole extent of Egypt.

When the Roman power in France went down before the advance of the united Huns, Goths, Alans and other barbarous tribes led by the ferocious Attila, the christian people flocked around their bishops to take counsel and receive their directions as to the best means of defence. We see St. Aignan, bishop of Orleans, when he could not induce the Roman general to defend the city, going out to treat with the scourge of God, for the protection of the city, as Pope Leo did afterwards for Rome. The declaration of Pascal II. in the dispute of the *investitures* wrought a great change in the action of prelates, concerning the exercise of civil power. He required that all ecclesiastical dignitaries should relinquish all civil jurisdiction over cities, duchies, castles, and other dominions, with the exception of such as may have been left as bequests, or given as offerings to the church; and thus as he himself remarked in his articles of agreement with the Emperor, the prelates were relieved of a pressing burthen of worldly cares, and were left more at liberty to consult the spiritual requirements of the faithful. In those times, however, when the feudal system of government was still in its vigor, not only the possession of lands and other valuables were bestowed on the Church, but also the charge of the civil government of occupants, so that notwithstanding this decree of Pascal, a greater number of prelates throughout Europe were found in the possession of civil power than the number of those who exercised merely the spiritual. This interference on the part of ecclesiastics in secular affairs, appears shocking to those only who have not understood the condition of those times. The people were protected against the absolutism and ferocity of the half civilized feudal lords, by having their government tempered with the mildness and charity of the Christian ministers; while on the other hand laws of the Church could with difficulty be enforced against the strong vices and long existing habits of people newly converted, and civil power in the hands of the ecclesiastic, was often times necessary to the successful performance of his sacred functions.

St. Bernard, the great advocate of church discipline, and re-

former of his age, saw clearly the great advantage accruing to religion, from the exercise of secular power by the bishops of the Church. In his "Discourse to Pastors," he treats with just severity, those who gave their attention more to care of worldly things than to their sacred duties, but shows at the same time what solid aid and profit to religion is the possession of secular power by those, who in those peculiar times, were charged with the care of souls.

We gather from the foregoing, that secular government was accepted by ecclesiastics for the temporal well-being of the people, when none among the laity, on account of the uncultivated condition of the times, could exercise its prerogatives to so much advantage. It was sometimes desired and sought for by them to aid them in the discharge of their sacred offices. Now that the laity are instructed in what pertains to this world, to even a greater degree than church-men, the first reason no longer exists in civilized countries, and as temporal power brings with it many cares but remotely connected with the spiritual order, and even dangerous to some extent to the meekness and humility of the nearest followers of a crucified Saviour, there are many reasons to believe, that generally it would confer but slight, if any advantage on religion, if at present possessed by the ministers of the Church.

We have made the foregoing remarks at some length, before arriving at the subject announced in the title of this paper, the "Church and the War," because the true relation between the position of ecclesiastical rulers and the exercise of civil and political prerogatives should be understood before touching the question before us. In truth, little can be said on the action of the Catholic Clergy during the late desperate struggle for national existence, which is not generally known. The position of the clergy in both the contending parties, has been that of marked neutrality, especially when compared with the course pursued by sectarian ministers, who, during the last four eventful years, have made their pulpits so many rostrums from which were heard the most extravagant harangues to the loyalists of the North, and the insurgents of the Southern States.

No doubt the Catholic Clergy as they were found in the rebellious or loyal States, participated in the prevailing sentiments by which they may have been surrounded or in which they may have been educated. But if they acted or spoke at all on the great matters at issue, they did so in their capacity as citizens and private individuals. The Church is Catholic, universal, not national or sectional, partisan or sectarian. The Church does not wage war, and never undertook a war. She claims a dominion over the intellect and will of men, by teaching christian faith and practice, and hence does not require the aid of external force in exacting observance of law equally with civil governments, which only take charge of men's external deeds. Catholics have been engaged in every war, and in both of the contending parties, which may have originated among christian nations, and have not on that account been deprived of the communion of the faithful. It is true that when the Church comes into the legitimate possession of some particular government in the temporal order, and holds it for the benefit of religion, as does the Roman Pontiff, and as in former times, many prelates throughout Christendom have done, she can defend her rights to it by spiritual punishments, the same as in cases of violation offered to her material possessions, and for this same reason does the Pontiff at present defend his sovereignty by promulgating censures against his enemies; but independently of this case of the Church defending what is hers, she does not exercise her authority in international or civil disputes. The Church teaches morals and the complete code of morals, obedience to authority, respect for individual and public rights, but the mere matter of fact which falls under the dominion of human reason to determine, she leaves to individuals to discuss and decide. Hence the Catholic is more independent in mere political matters than the sectarian can possibly be, for the sects as they have done in the present rebellion, and in every civil and political contest presume to dictate in all things to the individual member, and if he desires to exercise his faculties, and ask who is the subject of authority, or how public policy is to be

regulated, he must agree with the majority of his co-religionists, or abandon their communion. Every sect in the country, as far as we can recollect, has been severed regarding the merits of the late rebellion, and even on points of governmental policy on either side, have members been read out of their fraternities. All this arises from the nature of religious bodies outside of the Church, for inasmuch as they recognize no properly so-called religious authority, they necessarily prostitute their religion to whatever may be the popular opinion or the dominant party. Sectarian bishops and ministers have led the Southern insurgents, and preachers acted as generals in the national armies, who have read each other out of their several communions, and evoked on each other not only temporal, but eternal ruin. We are convinced that there are few men of sound thought in the country who are not persuaded that the various denominations have gone too far, and regret to see those religious tenets for which they had entertained a high respect, passed over and almost ignored in comparison to the great questions of national interest. Much of whatever religious truth had been partially held by the several sects, has been lost in the late conflict, and the nation comes out of the war in this respect, less christian than when she entered it. We have gained, however, the destruction of slavery, which is a great benefit, and one that can hardly be over-estimated. Slavery is an evil, but not the greatest of all evils, and hence can only be tolerated where greater evils would be likely to ensue from an attempt to remove it. It is a condition of society in which both the master and servant are generally in a worse condition than they would be otherwise. The Church has been the constant and effectual enemy of slavery. She has so protected the slave against abuse that she has rendered him unprofitable under ordinary conditions to his master, and hence effected his liberation by a steady, gradual, and peaceable course of action. While we read the history of the feudal times, and how the serfs were relieved from labor by the number of holidays, and from military service by the *tregua* or days of peace, observe the action of the Church prohibiting the slave trade, protecting the aborigines of the Americas against the rapacity and

avarice of the Spaniards and Portuguese, remember a Las Casas, or the Jesuit Reductions of Paraguay, and recall to mind that this most extensive and absolute African Slavery of this country was introduced and established by the English protestant colonies, we may mourn the many and dire miseries which have befallen our late prosperous, peaceable and happy country, but hail as a blessing the overthrow of the greatest monument of barbarism known in later times.

A few denominational prints have raised a cry of persecution of Catholics as the next subject of pulpit agitation, which may in any wise be adequate to supply the want felt by the suppression of the late rebellion. These expressions of a few obscure fanatics connected with a resolution passed at an assembly of the Old School Presbyterians, held lately in Brooklyn, to the effect that "there should be a united action against the advancement of Catholicity," has afforded a subject of conversation to many on the probable union of the sects against the Church in this country. We do not believe that there is any denomination so blinded to its interest of recruiting members, as to become responsible for such an attack, for there are none of these zealots who "are not wise enough in their generation" to know that the result must prove a signal defeat. The whole matter is a subject of amusement rather than one to which persons of judgment and discrimination would give a moment's serious consideration. More Catholic soldiers have fought in the national armies and returned to their homes, than there are of old ladies and gentlemen who have yet heard the suggestion of a Catholic persecution; and more Catholic generals are yet in command of the national armies than there are preachers who dare urge such measures in the face of the American people. Catholic persecution has been tried to its utmost in know-nothingism, and the result is, that its adherents must either sink into their original obscurity, or defend themselves as best they can from its disgrace. We would be much pleased to see such a course of action adopted by the fanatics of the country, as it would wake up the people from the fatal indifferentism in which

they repose, and call public attention to the merits of Catholic doctrine. There is not sufficient earnestness among sectaries to conduct a persecution against the Church. There is no earnest belief amongst them. The people have passed that point where they feared the influence of Church on society, and the first signal of attack would call forth the ablest men of the country, independent of religion, to place upon the coffin of religious bigotry, the inscription that it was dead and buried forever in the land. The conduct of the Catholic clergy in the late war, has sufficiently demonstrated that the Church is not of this world, and seeks to serve men in the next world, leaving them to consult their temporal well-being with that light with which their maker has endowed them. Elevated above the agitated sea of prejudice, passion and strife, she sought aid from above when none could be obtained on earth, to restore peace and the blessings of a just and strong beneficent government.

THE LATE ENCYCLICAL ON THE RELATIONS OF CHURCH AND STATE.

There is nothing new in the late Encyclical of the Holy Father, and nothing expressed in a manner different from that which we see generally observed in similar instructions.

The list of condemned propositions attached to the Encyclical letter, only repeats what may be found in the various allocutions, and other apostolic instructions of Pius IX, and the letter itself contains nothing which should not be known by any properly informed Catholic, or that instructed Protestants do not know, is taught by the Church. Why, then, this unusual commotion of public thought and feeling regarding the Encyclical? The answer is obvious. False social principles have seized upon the public

mind; have been propagated by individuals, and adopted by governments, and the letter of Pius IX has struck the most cherished and radical errors of the day. Nor are these erroneous opinions confined to those outside of the Church. Catholics themselves have been endeavoring to forget or overlook the plainest truths pertaining to Christian society, and while professing Catholicity, have attempted to practice it heretically, by not adopting it in its integrity, as a rule of action, and by selecting such portions of it as might have pleased themselves. Catholic governments have not acknowledged the Church as an unerring guide in what is moral right and wrong; have not subjected themselves to Catholic teaching; have not only refused to aid the Church, in her endeavors to enforce sound morals and teach Christian truth, but have not unfrequently been themselves the most flagrant violators of her commands, professing open defiance to her authority, and declaring their indifference to her and every other form of worship, however extravagant. Individual Catholics have likewise permitted themselves to swerve from sound principles regarding science and revealed truth. They have refused to acknowledge the Analogy of Faith as a guide in the pursuit of human knowledge, have declared reason emancipated from the Divine authority, and proclaimed the independence of the mind in mere rational speculation, introducing infidelity in the domain of philosophy, as governments have done in reference to society.

The Encyclical is a universal instruction, emanating from the highest authority in the Church of Christ on earth, warning Catholics of errors which they have already fallen into, or which they may be in danger of adopting. Non-Catholics are not expected to benefit directly by such instructions. The more forcibly the Catholic doctrine is expounded to them, the more are their prejudices excited; because the difference between them and Catholics becomes more striking, and their belief and practice in respect to ours more strongly opposed. The intention of the teaching Church is, that we ourselves receive this instruction which is given, that we may correct our views, make it the rule of our con-

duct as circumstances require, and form our lives upon it, regardless of what those outside the Church may think of us or Catholic doctrine. If we be desirous of bringing others into the Church, we need not expect to effect our purpose by going half way to meet them, by surrendering a portion of Catholic doctrine which may be particularly disagreeable to them. By pursuing such a course, we would not only fail to make them Catholics, but lose the true religion ourselves, by departing in some respect from the integrity of an indivisible faith. It then behooves us to be solicitous how we receive the instructions of the Encyclical ourselves, rather than to be concerned how others are effected by them. At least, it is our first and paramount duty to apply them to our own minds, correct and enlarge our views by them, ask ourselves if we have differed from them in the past, and make them the landmarks in our theory and practice in the future. We are convinced that outsiders would be influenced more favorably by Catholic doctrine, if we ourselves were more intent on acquiring a clear and forcible knowledge of it, that we may give it a faithful exposition, than they are by our readiness in offering apologies for its seeming asperities, and by taxing ingenuity to show them that after all they do not differ widely from Catholics in their opinions.

We cannot ignore the fact that most erroneous and pernicious opinions regarding Church and State, the forms of spiritual and secular power, the combination of civil and ecclesiastical law, have been growing, and gradually spreading among Catholics, and in many places taking a firm hold on the popular mind, during a period of nearly a century.

The French revolution, although it failed—by overreaching itself—sought in theory, and, as it was set forth by its prime movers, to separate society from the Church, to establish the social order on a mere rational basis, without admitting into its constitution a single Christian element; no Christian doctrine, no discipline, no influence, if possible, was permitted to enter this dominion of pure nature, this kingdom of mere human reason. The revolution failed, but its fury was deeply felt, and was far from

being spent in vain. The stalworth monarch of the forest that has braved the tempests of a hundred years, will show some scars as indications of the struggles in which he came off victorious; the frowning cliff will show some indications on its front of how it braved the fury of an angry ocean; and so the human mind, after having hurled aside the tide of atheism and tempest of anarchy which swept over it at that eventful period, threatening to make a tomb for civilization amidst the ruins of religion and society, came out victorious from the struggle, but not unscathed. Sound, enlightened thought, was deeply wounded. Many a fair flower of social virtue was swept away, and many a sound principle dissipated, broken from the public mind like branches from a trunk, which cannot be replaced, but must be reproduced. A generation grew up during this age of reason, trained in irreligion and social mania; and when, oppressed with the miseries of its condition, it was compelled to invite government to the throne and religion to the sanctuary, it did so not because they were beloved, but because they were considered useful. Religion was received more as a servant than a friend, more as an ally in need than a cherished companion; not because it was to promote spiritual welfare or save souls, but because it was necessary to temporal well-being, a promoter of worldly happiness. The property of the Church was confiscated in France, and the freedom of the clergy restrained by dependence on the State for yearly pension. The Josephine laws, infringing on the prerogatives of the Church, were established in Germany, and the *Code Napoleon*, with its materialistic; groveling, anti-religious ordinances, imposed upon conquered Italy. The civil policy of the first Napoleon treated religion as a subject of the empire, as something to be used by the temporal power in governing the masses. He retrenched holy days—established his censor of public worship—sought to obtain the appointment of bishops, and endeavored to acquire a predominancy in the sacred college, that he might control the election of the Popes.

It is with some difficulty that a sudden change of opinion is brought about in the individual mind, on account of the force of

habit of thinking and acting in a determined manner for a length of time; but when the opinions of an entire people, of a nation, a continent, or the views of a generation, are changed, the agencies must not only be powerful, but the process must be as slow as petrefaction, and as insensible as the dew that settles on the evening flowers. The generation of the revolution reared another, which, with less ardor, carried on the strife against the altar and the throne in France, Germany and Italy, until it broke forth, in '48, in the extravagances which we ourselves have witnessed.

Again sound thought came forth and condemned the disorders which the anarchical spirit had brought forth; governments were re-established, and again were peans chanted in the praises of religion. Religion returned to take her seat on the foot-stool of the throne, to be the very menial of civil power and bear the opprobrium of the crimes of civil rulers. The, until lately, prosperous condition of the United States, has acted powerfully on the minds of these revolutionists, or, as they have been styled, *liberalists*, of Europe. They saw our growing prosperity; they felt our moral influence and material strength, and asked themselves could they not rival us, or at least imitate our young Republic, in the Old World. They only viewed the exterior of our nation, and were effected by its fair proportions, which they sought to copy, without either the skill or material which had reared the noble fabric in the Western Hemisphere. They saw our republican constitution, universal suffrage, vast civil freedom, and admirable order and general contentment of our people, and sought a constitutional government by the establishment of radical individualism. They witnessed the non-interference of temporal power in affairs of religion, and sought to resemble us by casting off religion from the companionship of the civil power, suffering its laws to be violated, and abused it themselves, forgetting that our government is founded on Christian principles, is their protector and defender, and only ceases to act in favor of a given point of doctrine, when it is found not to be essential to social order, and

one on which the people widely differ. With the exception of De Tocqueville, Lacordaire, and others of the Catholic party, we find none who seemed to understand the true secret of American prosperity, and we know of no work which has done more to produce a healthy tone in public thought, regarding social principles than "Democracy in America." England has also been an object of admiration for the liberalists of continental Europe, and has been as little understood by them as was our own country. By her favorable position and successful wars, England has, even in the last century, held the position of the first commercial power of the world. She is seen planting her colonies in distant lands, and drawing to her rock-bound shores the wealth of

Ind,
Or where the gorgeous East, with richest hand,
Showers on her kings barbaric pearls and gold.

Her vast commercial interests and corresponding manufacturing power have brought her before the eyes of the world as the personification of material greatness, while the superficial observer has overlooked the lowly condition of her populace; the ignorance and poverty of her manufacturing classes; the inhuman state in which her miners and poverty-stricken population of the rural districts are found, whose civil rights are as limited as are those of the subjects of the most absolute autocrat. They have not considered that England's greatness, her predominance on the seas, has come to her by the fortunes of war, and that her riches and constitutional privileges are enjoyed only by the higher classes, on whom the permanency of the whole system depends. They had seen her Protestant government, which had thrown off allegiance to the Church, and assumed supremacy in religion itself, and concluded that the model government of which they dreamt should be indifferent to religion only inasmuch as it subserves the temporal order, and can be wielded for national aggrandizement.

We do not maintain that the irreligious tendency of this self-styled liberal party finds its original and primal cause in the first French revolution. It is easily traced back to the Reformation,

and the agencies which combined to bring about that most important event, are the same that originated the present anti-church party. The Reformation is to be traced to the workings of secular governments as an efficient cause; the other agencies, of whatever kind they may have been, were conditions of which the governments availed themselves in carrying out their religious rebellion. The governments of Northern Europe had long opposed the enforcement of ecclesiastical discipline; they would not practically acknowledge the directing power of the Church in Christian morals, and were eager to throw off all restraint that might limit the absolute will of monarchs. Many disorders were found for some time before the reformation in Germany, England, Scotland, Denmark and Norway, but we know that these abuses arose from the lack of enforcing discipline, and there are too many examples of stubborn opposition to Church ordinance on the part of those governments, to permit us to ignore the cause which brought about this laxity of discipline. Monarchs would manage Church affairs in their dominions according to their momentary interests, passions and prejudices, producing grievous disorders in religion by promoting their favorites to sacred offices, where their vices not only desecrated the holy places, but infected those around them. Church authority was intrusted to those men who were intended to exercise it rather for practicing extortion than for guiding the people in the ways of God's commandments. The Holy See had been constantly at variance with some one of these governments, from the tenth century. The profligacy of monarchs required a firm defense of the inviolability of Christian marriage, on the part of the Pontiffs, and there is scarcely a throne in Europe which has not been protected from dishonor through the corrections administered to monarchs by the Holy See. The dispute concerning Investitures was, when reduced to the question at issue, nothing more than a contention between Church and State about the right to appoint bishops and invest them with sacred powers. Seizure of church property by the secular government was another cause of contention. The Prag-

matic Sanction, issued by Charles VII, of France, in the assembly of Bourges, gave rise to the first Concordat—properly so-called—formed between Francis I, of France, and Pope Leo X. Concordats are, at the best, only less evils, and are preferable to confusion; but they have never been prompted by just motives, on the part of Princes. They do not leave the Church to judge of the extent of her own rights and powers, and have always arisen either from a suspicion on the part of kings that she would usurp their rights, or from a desire that they might encroach on her prerogatives.

We have made these allusions to history to confirm our assertion that all the great and lasting heresies now existing, are mainly attributable to the usurpations of spiritual jurisdiction by secular governments, and that many things which are considered as the immediate agencies of heresy and chism are clearly attributable to the tyranny of secular rulers. How, then, does it occur that the church is forever at variance with some government? The answer to this question is given by considering that governments as well as individuals, are subject to the Church in faith and morals, but as they are her most powerful subjects, commanding each of them more mere material force than she herself, they are consequently the proudest and the most disobedient. The representative constitutional form of government, is for many reasons, preferable to the monarchical, at the present time, for the enforcement of ecclesiastical discipline. There the people are assembled in there representation, and while such a condition of things is found in any country, we can easily preceive the difficulty of a government dragging a people after it, into heresy or chism, by tyranny and oppression. In a country like ours, where all forms of religious worship, tolerated here, may be admitted to a participation in the government by representation, the religious requirements of the people are generally as well consulted as in any other nation, and, considering circumstances, Catholics have comparatively little reason to complain of our legislation, and he who would endeavor to interpret this Encyclical of the Holy See,

or any other of its dogmatic instructions, to militate against the existing relations between Church and State in this country, would act most unjustly towards the Church teaching, and give a striking exhibition of his incapacity to expound her views. We do not mean to say that in our State and local legislation there are not sometimes to be found acts which are unfair and oppressive to Catholics. The civil government should support the indissolubility of Catholic marriage, and should leave us free to educate Catholic children under our own religious influences, for the same reason that it protects Church property, protects the clergy in the exercise of their functions, and defends the decorum of public worship; and it is only the prepossession of the great majority of our people against the necessity of dogmatic instruction, and their adhesion to the old Protestant principle of the dissolubility of marriage, that prevents them from recognizing our rights and providing for their protection in these respects, as in others. The principle of neutrality, regarding the different forms of worship, adopted by the Federal government, and which is generally made the model for the action of States and minor governments, is so far from being reprobated by Catholics that it meets with their most enthusiastic approval. We by no means defend that this principle could be admitted in what would be considered *absolutely* the best government, or in other words, we can conceive how a government could be better ordered and more perfect, where circumstances would permit that the civil authority support and sanction exclusively the laws of the true religion. A government could only do so, however, when it is thoroughly convinced of the truth of the national religion. Such is not the case in the United States, nor is it likely to be so for an indefinite period; for as every citizen can concur in electing our rulers, any religious denomination, whose practice is not opposed to the more general social principles of Christianity, may be represented in the government, and vested with judicial, legislative or executive powers. But if any government could *absolutely* be better than ours, in this respect, ours is, considering the religious differences of our people,

the best for us, and the best for this country. We may justly extol the framers of the Constitution for inserting in that instrument, "Congress shall make no law concerning religion or the free exercise thereof," and honor the memory of those Catholic, neither few, nor of little influence, who gave this measure their earnest support.

Constitutional provisions are not the work of any one man, nor the enactments of many at any given time. They are the growth of many generations, and arise from the condition of a people, which is not determined in a few years, but is the result of a lengthy series of historic events. They must be the expression of the requirements of a people, become identified with public thought, and venerable in the estimation of generations.

The history of the Catholic colony of Maryland is too well known to require any delay in detecting the origin of the principle of freedom of conscience, as expressed in the constitution of the United States. These refugees from religious persecution made their homes in the wilderness, in order that they might practice their religious belief, free from all coercion of the civil power, and at the same time open an asylum for all who might seek a refuge amongst them from similar grievances. The very fact that originated their society included the principle of civil freedom of religious belief and practice. The Massachusetts colony sought to establish a nation of Puritans. Their religion was new, and with the enthusiasm of all sectarians who originate a form of worship, they endeavored to give it a national protection, far removed from the influence of the great powers of Europe. The Virginia colony was exclusive in its protection of religious worship, because it partook more largely of the national feeling, sympathies, and religion of the mother country, than any other of her American offspring. Maryland suffered for her characteristic and cherished principle, but the intermingling of the colonists for commercial reasons, and finally their social union, for the promotion of common interest and defense, made the principles of religious liberty a requirement of all the colonies, and

thus the peculiar phase of the Maryland government passed as an element into the Federal constitution. Civil toleration in the United States sprung from the necessity of combining the members of various forms of religious worship in one community, that they might co-operate to the common temporal good of all under the same government. It was not adapted as an element of the best form of government for all mankind, or for every people, but as a principle which should enter into the best form of government for Americans, who required it not only for that time, but still more because they were a prospective people, who proposed to take in the overflowings of the Old World, and give them homes and equal rights with themselves, that they might increase and multiply and fill a virgin earth.

That every civil government should permit freedom of religious profession and practice, is false. That in a well organized society the government should be equally indifferent to true and false worship of the Deity, or should not support the true, and favor it by removing obstacles to the free exercise of its powers, is absurd in the extreme, and contradicted, not only by sound reason, but by the history of our country. A constitution is not a mere written instrument containing a division of the governmental powers, and the rights of the governed, to be expounded and applied according to the written letter. The written constitution is a mere expression of living and acting principles embodied in the public thought, and in the minds of the people; and the written document, if useful at all, must be understood, explained and enforced according to that significancy which the nation may have given to it.

Our Federal constitution was framed by persons who differed regarding Christian doctrine and forms of worship, and was intended to provide for the temporal well-being of a people who, though disagreeing widely on many points of religious dogma, agreed regarding many of the *social* principles of Christianity, or those portions of Christian doctrine which more particularly affect the order of society. While it was desirable that the differ-

ences existing between the then existing Christian denominations should not be touched by legislation, it was the desire of all to establish a Christian society, or, in other words, to enforce such portions of Christian doctrine touching society, on which there was a general agreement. The people of this country would never have admitted a colony of Mussulmans into their national communion. They never would have tolerated the abhorrence of civilization which these religionists profess; their denial of the rights of others; their degrading practice of polygamy, and many other observances enjoined by the Koran. When our own people adopted such religious doctrines as involved a negation of the unity of marriage; founded a community in which all things were common with its members, and denied the rights of others to their worldly goods, thus infringing the fundamental principles of a Christian society, they were warred against, excluded from the body of the people, and driven beyond the bounds of civilized life. Yet the wise and good of our nation did not look upon this treatment of the Mormons as derogatory to the spirit of religious toleration, which is expressed in the national constitution. We hear no complaints of religious intolerance, when our State and municipal authorities require the Sunday to be observed as a day of rest from servile labor, although the son of Abraham may have rested on Saturday, and prayed to his satisfaction, and would be readier to labor and traffic on Sunday than any other day of the week. The doctrine of Free Love may be discussed and professed, but if practiced, its believers would become amenable to our laws. Marriage is regarded by our laws as the basis of the social system, and if the old Manicheans, who held that marriage is essentially illicit and from an evil principle, attempted to establish their conscientious observances in our midst, we would soon give them to understand that while we suffer such religious practices as do not contradict the more general principles of a Christian people, we are intolerant to the contrary, and would exclude from national protection all who attempt to reduce them to practice. The Hussites and Waldenses, who denied the power of

administering public justice in those who are not themselves just and righteous, who confounded the morality of the individual with the powers which society had committed to him, and who, consequently, refused obedience to those rulers whom they may have judged not entirely honest, upright, and temperate, and hence took it upon themselves to obey the laws of a community, or set them at defiance when able, would be justly persecuted with no less severity in these times, and in our own country, than they were in consequence of the the commands of the Lateran council, or that of Constance. Superficial thinkers may view the action of Catholic princes, regarding the Waldenses, as severe and indefensible, but while we have the history of the Mormons before our eyes, we should learn what would be the inevitable fate of these anti-social religionists of the thirteenth century. It is, consequently, false, as the history of our country clearly demonstrates, that no government should favor one religion more than another, or that a government should be indifferent to the true religion, or treat it as if it did not exist. The principle of freedom of conscience in America is not understood by our people, and never was understood, to mean universal license of belief and practice, but the right to profess and practice such forms of Christian worship as existed when the constitution was framed, or which are are not radically opposed to the principles of a Christian community, or as they understand a Christian community to be regulated. In grave matters of this kind, men easily fall into gross and dangerous errors, by exaggerating what is peculiarly advantageous to themselves, and depreciating in comparison what, in their neighbors, may be both just and useful. The same reasons which require the principle of freedom of conscience to be restricted to the requirements of our people, may demand that other governments which have different interests to consult, and different exigencies to satisfy, limit this principle to a more contracted sphere, or understand it in reference to one determined form of worship which the government, with the people, hold as the only true religion in which God is to be honored, and in

which man is to be benefited, both here and hereafter. We would certainly depart from the dictates of sound reason if we would brand such governments with the stigma of tyranny and injustice, if they would support what all hold to be the only saving truth to guide men through time and prepare them for eternity. We have been accustomed to hear the Catholic governments of Italy, Spain and Austria denounced as despotic, because they endeavored to maintain a unity of what they were convinced to be the one true religion in their dominions, by sanctioning its ordinances and punishing those who would violate them with impunity; but a little sound reflection on our own government, and the history of the country, would have made us blush with shame when we heard such erroneous platitudes, even in high places, and made the means by which aspirants to public patronage might acquire the favor of the people.

But let us examine what are the true relations existing between the secular power and the Christian religion. The reader need not be terrified at the vastness of the subject which we propose to discuss, nor fear that we are about to lead him through the interminable number of social theories that have been originated during the last three centuries; or even expect him to follow us through the labyrinth of details in which Church and State meet and form a Christian society. The matter is of vast importance, over which there has been much contention, but he who has acquired a knowledge of what the elements of a nation are, and how they are combined; and, on the other hand, has applied himself to consider what is the Christian Church, can with ease, fix upon a few general principles which will enable him to determine the action of both Church and State, and mark the legitimate bounds of either power, in particular cases.

What then is the nature of society? Society is the agreement or conspiring of many individuals, in order to obtain a common good known to all, and by all desired. The constituent elements of a society are, consequently, unity of object or good to be obtained, agreement of the associates in their knowledge of it and in

their wish to possess it; and lastly, selection and order of the means by which the common good may be obtained. Men may agree regarding the common good, may all know it equally well, and desire it ardently; but regarding the means they are to adopt in order to obtain it, they will necessarily disagree. To understand what is conducive to the fulfillment of their common purpose, it is necessary that each should clearly understand what is most conducive to it in every combination of circumstances, which is clearly impossible for the mass of mankind. Hence the necessity of a directing power which is capable of understanding what are the most efficient means to be employed in order to obtain the good in view, and is besides capable of obliging the associates to conduct themselves in a manner that the common purpose may be obtained, as a result of their co-operation. Men are induced to co-operate for a common end, by instructing them regarding what they are to do, and proposing to them such motives as will impel them to act. Consequently, to govern, direct or command has been considered correctly to mean the same as *induce* individuals to *desire* or *wish*. But intelligent beings cannot be induced to agree in their judgment, unless concerning a truth that is self-evident or clear to all, nor led to act in concert, unless by the infinite good. Each individual is free to set aside any particular or finite good, but all seek the perfect good, and every perfection being found in the Infinite, the infinite good alone can oblige a man to seek it in preference to all others. Hence the infinite good known to all, and sought by all, is the origin of all social obligation. All power is from God. Since social authority or government is the power to oblige, all government must be derived from God, the self-evident and *summum bonum*. He who possesses social power must receive it from God, from whom all obligation must arise. One individual may hold the authority, as in a monarchy, or it may be exercised by many, as in constitutional governments, which may or may not be representative, as the persons who govern are elected, or hold their offices by hereditary succession. Whether the ruling power be exercised by one or many, it must

be held as participated from God, and must be used to direct the associated to God, who is the common, ultimate, and all satisfying good that all seek. Hence the object of every association must be ordered, in some respect, for the advancement of men to perfect felicity, or the possessing of eternal life; and consequently there is no governing power when the object aimed at by the associates be evil, or becomes an obstacle to the possession of perfect happiness. Society may have an almost innumerable diversity of particular objects for its end. A national society seeks the peace, order and interest of a whole people, so that they may live with the greatest amount of earthly happiness.

In a nation, and subject to its authority, various other forms of society may arise; those of cities, counties, towns, commercial associations, manufacturing, scientific, educational, and other forms, according to the special object which the associates may seek as advantageous to them. All these subordinate societies in a nation must all redound to the advancement of national felicity, since, as members of the national association, they are obliged to do nothing detrimental to its interests; as the national authority, while seeking the temporal good of all, should do nothing to impede the people in their advancement towards the possession of perfect happiness in heaven; but is required to facilitate their spiritual welfare, inasmuch as the reason of all social power is found in the necessity of seeking perfect happiness.

Having made these remarks regarding society in general, and particularly in reference to political, civil or secular government, let us now turn to consider religious society and sacred government. Since men can associate for the attainment of various objects which regard their well-being on earth, for a greater reason they can and should combine, and act in concert, in order to obtain perfect happiness, which is not found on earth, but only beyond the grave, and can be no other than the enjoyment of all good, the possession of God, the happiness of heaven. Religious society is, consequently, natural to man, and in fact men in all times, and all places, have ever been formed into some religious so-

ciety, and those who, as exceptions, have separated themselves from all religious associations, have justly been subject to the condemnation of the great body of mankind. God has condescended to teach men directly in what pertains to their eternal welfare, how they are to worship him, how to act towards their neighbor, their parents, their children, their temporal superiors, how they are to treat themselves; in a word, has declared to men, what is morally right and wrong, what actions are conducive to the attainment of eternal happiness, what would promote their advancement, what pleases God and what offends Him, in short, what is the whole moral order in which men may walk on earth so as to enter heaven. He has also committed His teaching to a society, for since all good which is common to many, is sought by social combinations, eternal felicity, desired by all men, must be obtained through one universal religious society. Hence, the true religion must be *Catholic*, or universal, not only because the truth, which is taught, is for all, but also because the society, which guards the eternal welfare of all, must be universal. And so, in fact, it was in the patriarchal times, when God, by his visible interposition acted himself as the great centre of unity between the Patriarchs, who, while they acted as temporal rulers, were, at the same time, Priests of the Most High, and teachers of religious truth. So it was under the Mosaic dispensation, where an hereditary hierarchy was formed, according to the instruction of God, which was to direct His people in the ways of His commandments; and although the true religion was especially connected with a particular nation, that it might be protected against prevalent idolatry, it was, nevertheless, accessible to the people of every nation, and actually became universal when it was perfected by the appearance of the Messiah, for whose coming it served as a preparation.

The universality of the Christian Church is a fact easily recognizable from the Apostolic times. This universal society acquires members through faith; in other words, it convinces men that it possesses the truth revealed, and is able to teach it without danger

of erring, and indeed, if such a society were not infallible in its teachings, men would not be obliged to believe what it proposes, and it could not, nor should not have believers. None can believe that which he is not certain of, and hence, no one in reality, can accept the teachings of a Church which cannot teach with certainty, or, in other words, which is not infallible, and he who professes to accept the teachings of a fallible Church, acts rashly, unreasonably, or is a hypocrite, but in reality cannot, nor should not be a believer. The first great reason for a Church is to aid men to enter heaven. Since God has spoken, and left certain truths to guide them in their onward course, it follows that no aid can be given to men which will promote their advancement, unless they are instructed with certainty in the truths revealed. It would be worse than no instruction to teach them erroneously, and consequently no religious society can exist which is not infallible. A fallible Church is a contradiction, or is no Church.

Having examined these two kinds of society — secular society, which promotes our well-being on earth, and religious, which takes charge of us inasmuch as we are ordained for eternal happiness, citizens of heaven, advancing to its possession,—let us consider what relation exists between them, and what are the bounds of each. It is evident that the same individual Christian is the subject of these two powers, and that it is of the utmost importance that they agree, and a very grievous misfortune should they conflict, so as to impose opposite, contrary or contradictory commands on the same individual. How far then, should the action of either power extend? This is to be answered from what we have already shown to be the nature of either power.

Church authority requires that men believe what it infallibly teaches as revealed truth, and that they practice moral good and avoid all moral evil, because moral good is conducive to perfect happiness, and moral evil is the only obstacle which debars man from its enjoyment. Hence the whole domain of faith and morals must be subject to the Church authority, both as to teaching, directing and enforcing. But the exercise of all Church authority

is founded on the voluntary subjection of men to be directed and governed in everything pertaining to salvation, and since no power can force the human will to assent, so the Church cannot compel any one to enter her communion. But after having entered her communion, they become amenable to her laws, and she can use all social means apt to induce men to observe her ordinances and advance towards heaven, by maintaining them inviolable. Now the motives for observing the moral order are certainly not only the fear of God's punishments, and the certainty of rewards in the life to come, but can be and are many temporal rewards and punishments which affect our earthly condition. God himself sanctions the laws of morals with rewards and punishments in this life. The virtue of temperance in eating and drinking, in the exercise of all our sensible inclinations upon the objects which they naturally seek, is rewarded with a sound mind in a healthy body, "*mens sana in corpore sano*," and there are too many examples of the strongest constitutions being wrecked, and the brightest minds dimmed and deprived of the use of reason by corporal excesses. We extol the goodness of God for giving us these temporal rewards and punishments, to draw us nearer to Him. Why then should not the *Church*, established to govern men visibly, and aid and direct them to heaven, use temporal rewards and punishments to serve as stronger protections to the moral order? Why not by penitential works, instil the enormity of sin, and the dreadful retribution which awaits it in the life to come? Why not, by her disciplinary rules of Christian life, make the way of the sinner severe for him, that he may be induced to abandon it? The Church is a society, and has a right to use every legitimate social means to bring men to heaven, temporal as well as spiritual. Hence, in this Encyclical, we see how reasonably the Holy Father condemns "that in reference to the use of temporal things the Church should decree nothing binding the faithful in conscience," and that "the Church cannot inflict temporal punishment on those who violate her laws," as also "that it is conformable to the principles of public law and sacred theology, that the civil government

can claim and seize the proprietorship of goods possessed by religious communities and churches." There certainly is nothing either strange or obscure in all this; nothing which does not spring from the constitution of the Christian Church, and which is seen in the history of every year of the Christian era. As a society, viewed in the light of natural principles, the Church has all the rights of defense and self-preservation, and if there be a point at which her use of physical force should cease, that can never be determined by philosophy, since, on mere rational principles, we would be obliged to concede to her all the prerogatives of public authority, and if a limitation is to be admitted, and where it is to be admitted, in reference to worldly power, must be learned from her divine constitution, and be inserted there by her divine founder. As she only is the interpreter of these powers and conditions, the expositor of the fact of her institution, she alone can determine what her rights are, where they are limited, and to what they can reach. Hence, the Pontiffs have condemned the opinion "that the Church cannot expound the extent of her own powers." The divine institution of the Church causes her to differ widely from all other societies. Sovereign power is that, which is supreme, and not answerable to any other, under God, in its own sphere; and in this sense, the Church may be considered as a sovereignty in spirituals, as an independent political power is in temporals; but while the political power can alter its original constitution, and change the conditions on which it was founded, Church authority, which is bound to maintain and preserve the divine constitution, cannot depart from the conditions on which it was organized, and when viewed in this respect, ecclesiastical authority is not supreme, but has only vicariate power, or, in other words, can only act according to an immutable constitution given by the God-man.

We need not hope to agree with Protestants regarding the relations of Church and State. Their first fundamental error is their denial of all Church authority, by which they do away with everything resembling a religious society and body of authorized rulers

and teachers, protected from error in preserving and imparting revealed truth. Grotius, the Coryphæus of Protestant philosophers, whose reason had led him to perceive and acknowledge the divinity of the Catholic Church, but whose negligence rendered him unworthy of dying in her communion, has initiated the opinions regarding civil authority and religion, which have been dominant among non-Catholics since his times. In his work, on the *Empire, De Imperio*, he denies that a religious authority can be admitted in consort, with the temporal, and hence hands over the supreme and entire control of religious affairs to the authority of the State. His commentator, Barbeyrac, only applied to a greater extent, the same principles. The class of utilitarians, Puffendorf, Burlamaqui, Machiavelli, Benham, and Romagnosi, in order to render everything subject to national aggrandizement, have left religion as a means which should be regulated and ordered to the welfare of the State. This complete and universal subjugation of religion to the secular power, was the *originating fact* of the reformation in England, Germany, the Netherlands, and Scandinavia; and protestant philosophers, taking what they found in Protestantism, a number of scattered members without any authority governing in spirituals, acted consistently if not truthfully, in committing religion to the tender care of secular authority. Thus did the rebels against ecclesiastical power, who said they would not serve a ruler commissioned by God, fall into subjection to the powers of earth, to have every heaven-born truth that may have clung to them in their desertion of the Church, made a mockery of, by the passions and selfishness of those who are only for the things of this world. As Jansenism was the imperceptible growth of Protestant dogmatism, so Febronianism and the national Church theory in France, have arisen from the almost unobserved influence of Protestant social theories. They were condemned, and ceased to give a single indication of vitality, but revived again under new names, and various shapes of religious toleration, liberalism and social atheism. Napoleon I, was a utilitarian. All his social theories tended to engross religion and domestic and in-

dividual rights in one grinding and all-controlling Cæsarism; and Napoleon III, is endeavoring to accomplish what his predecessor had initiated. As Cæsar struggled to obtain the popular supremacy, that he might control the revolution of his times, and establish the Empire, so Napoleon III, while professing to be the arch-revolutionist, the great representative of the popular will, seized the revolution by the forelock, and guides the people into the meshes of absolute power. Piedmont has acted on his suggestions, and while crying out for separation of Church and State, endeavors to obtain supreme control of religion, and make her the very tool of the government, and stepping-stone at the foot of the throne. Guizot has done much to bring about the present state of feeling regarding the relations of Church and State. In his works on European and French civilization, he has said many things well, and as the historian who sketches facts. He has illustrated the transit from the feudal system to the national or monarchical, but he is a Protestant philosopher, with the same principles as his predecessors, Grotius and Burlemaqui, but with none of their consistency and strength. He proclaims a recognition of the authority of the Catholic Church, and the independence of Church and State, and yet could write, "in the very earliest ages, the Christian society appeared a mere community of believers, united by faith only, without any body of rulers." Mr. Guizot is the first among the champions of universal toleration, which means the most deplorable condition of meanness to which a learned man can descend,—that of professing indifference to truth and falsehood, and using them both equally to the attainment of selfish ends.

But how are we to understand religious toleration? Certainly no one who believes that there is a Church of Christ, or that His truth is still taught as the light of the world which it is necessary to believe in or to be saved, can categorically assert that we can profess indifference to the true religion, or regard religious truth and falsehood as equally conducive to eternal life. But waiving the question under this aspect of religious Peronism, let us ask,

should the secular power be indifferent to every form of religious belief, and when? Historically speaking, neither in this nor in any other country, has this civil toleration in a most general sense ever been followed in practice.

Secular authority combines individuals, by inducements of temporal rewards and punishments, to co-operate for the common earthly good of all in a community. This authority cannot teach religious truth, for it gives no guarantee of its veracity, or of its certain knowledge of revealed truth. No teacher can oblige men to believe, unless he can convince, and he who can be deceived or deceive in what he teaches, cannot produce conviction, and hence, since no secular government has received the commission of inerrancy in religious truth, no government can teach it authoritatively; and to oblige its subjects to receive its religious teaching, would be the extremity of tyranny. Every individual may enjoy his own opinions until he sees sufficient reason why he should change them, and since no political or civil power can give reasons why it is in possession of the true religion, more than an individual can, because they are both liable to err, hence no government can force any one to adopt a religion; a principle which the Catholic Church vindicated in the case of Charlemagne and the pagan Saxons, and which she still maintains as inviolable. But suppose that a nation has received the true religion, and from motives presented in its favor, has become a member of the true Church, and that its government, whether exercised by a single physical individual, or by a moral person, also believes revealed truth, and acknowledges the infallible teaching authority, can such a government as this be indifferent to the true religion, or refuse to enforce its laws, and punish, when necessary, violators of its commands, or treat it as if it were not, or act in its regard, the same as it does in reference to false religions, or permit freedom of public discussion concerning its dogmas so as to endanger religious unity in the realm? These are answered negatively in the Encyclical of Pius IX, and have been ever answered in the negative by the Catholic Church. But it may be said that all this is very unpopular at the present

time! We answer that it is to correct popular opinion that such principles have been again thus solemnly announced by the Sovereign Pontiff, and were these errors likely to die of themselves, and not spread to a very great extent, he would not have spoken, but left them to be corrected by others. You say it is imprudent to encounter the opposition of governments on these questions when the Holy See is laboring, at present, under attacks from various quarters! We answer, that it is very inconvenient to profess the truth on every occasion when necessary, but the infallible authority whose first duty is to teach sound morals, cannot betray its most sacred trusts, and if there be dangers to ensue from the performances of such duties, God knows how to dispose of them. But you say finally, that there are many good Catholics who have not followed out such questions in detail, and who would willingly have remained in blessed voluntary ignorance of such matters, and who even now endeavor to explain away the instructions of the Encyclical as if it meant that Catholic governments should not persecute the Church, oppose her laws, or thwart her action, but leave her free, but unsupported in their dominions! We answer, that such Catholics are cowards, and unworthy of the faith which they most unworthily profess, and the very class that the Encyclical is intended to correct; who would sell their inheritance at a lower price than Esau took for his; who could be bought for less than what Judas cost, and as they are worthless, both to Church and State, unfit for earth or heaven, should do what Judas did, go hang themselves. There is nothing in these instructions which a well-informed Catholic should not see by considering what are Christian duties, and we hold him as inexcusable, who will attempt to misinterpret or ignore these truths. The temporal good of a community must be subject, and ordered to eternal good, as a means to an end, as all things must co-operate to the attainment of perfect happiness. The happiness of earth is trivial and scanty indeed when disjoined from the prospect of its completion in heaven, and the civil community which would impede men in their attainment of the *summum bonum* ceases to

be legitimate, has no authority to impose obligations, and is nothing more than a disorganized rabble.

Hence the government which will not support religious authority directing men to eternal life, aid it in the enforcement of its laws, not only by removing obstacles to their free exercise, but by positive sanction of them, punishing their violators and rewarding those who observe them; doing, in a word, what lies in it to promote the religious welfare of its subjects, does not discharge the duties of public authority. In this case the secular power does not invade the dominions of the religious, but supports, aids and cherishes the spiritual, as the exponent of moral right and wrong, as the authorized guide in the way of salvation, in which governments as well as individuals should walk. Moreover, the unity of religion in a nation is a great blessing, because the fewer differences between the citizens, the more harmonious is their co-operation, and the influence of the true religion on the social virtues and public intercourse of a nation is so important, that a government must be blinded to its dearest and nearest interests, when it refuses to co-operate positively with religion in her works for the spiritual advancement of a people.

In a Catholic nation, where the rulers and subjects believe and practice religion, and where the government has made the laws of the Church, to a great extent, the law of the land, it is right to punish, according to the civil law, those who are transgressors, either in regard to faith or morals. Government cannot oblige men to believe, but it can restrain them from corrupting the faith or morals of others. This we have said in the sense of the Encyclical, that is, regarding the duties of Christian or Catholic governments to which this instruction is directed. Non-Catholic governments, such as ours is, the government of England, Denmark, Sweden and Prussia, do not receive these instructions, because they do not acknowledge the Pope as the supreme Hierarch. These obligations, as far as they respect those governments, are unknown, and cannot be recognized until they become Catholics, and hence they are not bound by them, and not only may proclaim universal

liberty of religious profession, and hold themselves indifferent regarding the various forms of Christian worship, but they are bound to do so, if they do not wish to play tyrants. It is only the Catholic Church which claims infallibility in teaching and a monopoly of teaching religion. Protestantism admits the right of each individual to believe what may please himself; to take his own belief from the Bible, and on this hypothesis, certainly no government, nor man can prevent his neighbor or subject, to form his own religious opinions, and act according to them. An intolerant Protestant government is more tyrannical than was that of Pagan Rome, that persecuted the early Christians, because, admitting the individual right of every one to think as he pleases regarding religion, admitting that itself or no other person can teach without danger of erring, it, at the same time, endeavors to compel persons to agree with it, and treats them as malefactors for exercising their own acknowledged rights.

We are far from admitting that civil toleration is what philosophers call a pure perfection. A Catholic government which makes the laws of the Church the law of the land, if good in other respects, is more perfect than one which has not been blessed with the true religion, and which consequently is obliged, if it would not overstep its bounds, to leave all its subjects entirely independent, regarding any religious profession which does not interfere with the advancement of temporal prosperity. Such governments are bound, moreover, to protect the rights of their subjects in freedom of religious practice, and if individuals wish to form religious associations, they have a right to do so, and the Catholic Church has a right to the free exercise of its laws, and should be defended against those who would offer her violence. The Catholic Church has nothing anti-social in its constitution or laws, and Catholics have, consequently, a right to protection from the non-Catholic governments. Thus did the Roman Emperor Aurelian act in the case of Paul Samosatene, requiring that his case should be decided according to Christian discipline, and ordering that the See of Antioch be held by one who was in com-

munion with the Roman See. So did the Emperor Theodoric, in the case of Pope Simmacus, require that the matter in controversy be decided according to Church law, in a council of Bishops. In this country our government is just in preferring no form of Christian worship, and is in advance of any non-Catholic government in the world. We may have reason to complain of State and local legislation, but no more than we should expect from the passions and prejudices of a portion of our population, who far outnumber us.

Nor need it be apprehended by our non-Catholic fellow citizens, that if we obtained a representative ascendancy that we would seek to proscribe them for their religious opinions or pretensions. Our government was organized on the principle of religious freedom, and as long as there are differences in religion among our people, the constitution will remain unchanged, and will be violated last and least by Catholics. We shall not live to see the day, but we earnestly expect it will come, when the people of this country will recognize the Catholic as the only Christian Church, and voluntarily render themselves subject to her infallible authority. When that day shall come, the American people may change their constitution, but if they do, they will do so freely, of their own accord, and will express what they will then perceive to be the requirements of the whole country. The representative form to which the governments of Christendom are tending, in a greater or less degree, is the most favorable to the recognition of the rights of conscience, and the prerogatives of the Catholic Church. While the people can nominate their own rulers, it can never occur, as it has so often, that the absolute monarch, *de jure* or *de facto*, will claim power over religion, and drag a nation after him by tyranny and persecution, to relinquish the true faith. The Oriental schism, humanly speaking, is attributable to the grasping, grinding despotism of the Emperors of the East, perpetuated in the Czars; and the Protestant heresy is principally to be accounted for by the absolutism of the monarchs of Northern Europe, who dragged after them, through blood and rapine, the defenceless

people. We who enjoy this advantage, and have come into possession of it to a greater extent than any other modern people, let us prove ourselves worthy of its enjoyment, not only for our well-being in time, but for our eternal welfare.

BISHOP ENGLAND ON DOMESTIC SLAVERY.

The abolition of slavery in the United States ranks amongst the greatest events of the present century. That the destruction of this relic of rude and heathenish times will not bring with it inestimable blessings, both in the religious and social order, is not to be doubted by any but those who are better adapted to live in the ages of barbarism and idolatry, than in a civilized country and under the influence of Christian truth. Our government has received the congratulations of the civilized world for its action in regard to slavery, inflicting the loss of their slaves on rebellious subjects as a punishment of their crime, thus removing this great religious and social canker from the face of society without wounding rights of property or giving to anyone the shadow of a cause on which to found a complaint. The master forfeited his rights to his slave by the sin of rebellion, and thus from the guilt and bloody chaos of treason is born universal freedom in our country ; and the last trace of slavery is erased from the galaxy of civilized nations, by a power which sprung from the greatest national crime. We may justly exult over the downfall of slavery ; for, after the maintenance of our national integrity, perhaps existence, it is the next greatest good which has resulted from the late terrific war. Let those who brought on that war, both in the North and South, be accountable for its ravages, both to God and man ; it is ours to seize and enjoy the blessings which He who knows how to bring forth good from human perversity has sent us through His Providence.

The summer grass waves over the graves of half a million of the bravest men of America; starvation has visited many a once happy home; the desolation of the desert is spread over the fairest portions of the country; the government is laden with a debt which will be felt for generations, and many will say that the end is not yet. The price paid for the maintenance of government is great, and if the abolition of slavery is added in the purchase, it should be appreciated not only according to its intrinsic value, but because it was most dearly bought. Let it not be said that we are facile to join in the triumph, and loud in proclaiming its magnificence, or greedy in claiming a portion of the spoils of victory. As Catholics we have a food of the mind that, ye, outside of the Church, know not of. We have a standard of judgment that does not vary with changes of fortune, and cannot be warped by the force of attraction exercised by the prevailing interests of the hour. We rejoice over the grave of slavery, for with it is buried the thousand wrongs, the crimes of lust, the debasement of ignorance, the degradation of general depravity, which usually surround it; but we scorn the whining philanthropy which has been known heretofore as abolitionism, with as deep and holy hate as ever. Philanthropy is like honesty, in this, that he who proclaims it as his own, shows by the very deed, that he has the least of it. Catholic theology, or in other words, Christian truth, applied to human actions, is invariable. Circumstances change, the objects of men's actions vary, and what was convenient and beneficial at one time is detrimental at another, but the same measure of right and wrong is applied to every time, to all circumstances, and the mind that wields the golden rule need never suffer itself to be made the slave of mere appearances. Catholics are the only real and true opponents of slavery. They are its only consistent and persistent enemies, all others are merely so by accident, and often by the grossest blindness and perversity. What the Church held regarding slavery she holds with the same tenacity as ever, and what she teaches the master and bondman, she teaches to-day in our own land, regenerated and disenthralled by the genius of

universal emancipation. Some years ago, when the peace and prosperity of this country were proverbial throughout the world, and no cloud had arisen to indicate the hurricane of desolating strife that has lately swept upon us, the holy and lamented Archbishop of Baltimore, America's greatest theologian, wrote: "It is indeed to be regretted that in the present fullness of liberty in which we glory, there should be so many *slaves*, and that to guard against their movements, it has been necessary to pass laws prohibiting their education, and in some places, greatly restricting their exercise of religion." The great and ever memorable Bishop of Charleston, in the midst of a slave-holding population, wrote these lines, the last, perhaps, that his pen gave to the public: "I have been asked, by many, a question which I may as well answer at once, viz: Whether I am friendly to the existence or continuation of slavery? *I am not*,—but I also see the impossibility of *now* abolishing it here. When it can and ought to be abolished, is a question for the legislator, not for me."

Bishop England, in his letters on Domestic Slavery, to the Honorable John Forsyth, Secretary of State under Mr. Van Buren's administration, gave to the public one of the most valuable treatises, and the most ample—notwithstanding his work was interrupted by his demise—that has ever appeared on the subject of slavery. When Catholics were charged with being identified with the abolition faction; when Mr. O'Connell had sided with the anti-slavery clique, and stricken the shackles from the limbs of a negro on the banks of the Liffey, in the midst of one of his monster meetings; and Gregory XVI. had denounced the slave-trade as impious and anti-Christian, and condemned the abuses to which masters had subjected their slaves; when the party that sought Mr. Harrison's election claimed Catholics as opposed to the slaveholders' interests, and when Democrats denounced Catholics as abolitionists; the most finished and ablest polemic writer that ever graced the hierarchy in this country, gave to the world the Catholic doctrine regarding slavery, unraveling it from the practices of the Church from the earliest times. This work of Bishop England has

been pointed to by many of the abolition agitators as an argument that the Church is supporter and ally of slavery, and indeed the ablest defenders of the peculiar institution have had recourse to it in search of arguments to vindicate their position. Thus it has come to be considered by many as an apology for slavery—and we, for that very reason, are the more anxious to call attention to it at the present time, that we may show the consistency of Catholic teaching on this momentous subject, and how Catholics, while they never could endorse the false and unjust principles of abolitionists, do most heartily and sincerely join in the common exultation over the extinction of African slavery in this country.

The term slavery, inasmuch as it can signify an extreme condition of earthly misery, like its opposite, freedom, is subject to the greatest abuse, and if we wonder at the number of atrocities perpetrated in the name of freedom, not a less number of things good and commendable have been execrated by the infamy inseparable from the sound of slavery.

The condition of slavery, or involuntary servitude, arises from an inequality of interests, which so often exists in a society in which the servant gives his labor for the benefit of a master, and the master offers as a reward his protection and his wealth. To *serve* means to be ordered to the benefit of another, and in order to determine what kind of slavery is not at variance with the law of reason in certain circumstances, and what species is opposed to reason in all times and under every condition, it will suffice to determine the different significations of the term *to serve*.

It is evident that no one can be entirely the owner of his fellow man, inasmuch as man, as to his being, is owned only by the Creator, and is ordered to His service and enjoyment. To assert that man can be the property of his fellow man, therefore, and can be made an object of traffic, and otherwise disposed of, in the same manner as mere material things, or the inferior animals, would be to claim the privileges and rights of God the Creator, for the slave-master. This pretension to the possession of absolute dominion over the bondman constituted the criminality of slavery

among the pagan nations. This it was that rendered the condition of the *Helots* among the Greeks so deplorable and oppressive; that of the *mancipium* among the Romans so unjust, that of the captive among the Mussulmans so revolting to Christian feeling, and that of the negroes in many portions of the South so deplorable in the eyes of all who could pity the wrongs of suffering humanity. Mr. Van Evrie, in his work in defence of African slavery, lays down this detestable ownership, by endeavoring to establish that the negro is of a race distinct from that of the white man; that he is by nature the inferior of the child of Japheth, and created to be his slave, the same as the beasts and birds are created to serve him in other respects. Mr. Jefferson, in his *Notes on Virginia*, suggests the inferiority of the negro as a reason for his servitude—"I advance it, therefore, as a suspicion only, that the blacks, whether originally a different race, or made distinct by times and circumstances, are inferior to the whites, both in mind and body!" This original difference of races which the ultra-proslavery advocates maintained, has been taking a wide and strong hold on the minds of a numerous class of our fellow countrymen; a doctrine which would sever all the sympathies which bind us to the blacks as members of the great family of a common parent, and being opposed to the revealed truths of original sin and universal redemption, is essentially impious and anti-Christian.

But if man cannot become owner of his fellow man as to his being, it by no means follows that we cannot acquire rights to the actions of our fellow man, inasmuch as they may tend to our real advantage. The laborer, the clerk, the mechanic, the man of education—all sell their services to their employers. The state claims the services of many criminals and captives in war, and exercises the right of pressing citizens into military service. The very name *soldier*, so honorable among all nations, originally signified him who was *sold* to the public service, or received the *soldus*, a piece of money, for bearing arms in defence of his country. The rights, therefore, which each one has to his own labor are not *inalienable*, and in asserting that they are, constitutes the fundamental

error of these pseudo-philanthropists, who declaim against slavery in every form, notwithstanding they see it every day, under more honorable titles, in the best regulated societies. It need not be said that a person cannot be deprived of the benefits of his labor for his entire life, since we see that such is the indisputable practice in the case of criminals in all times, and among the most enlightened peoples. And since it is not contrary to the principles of sound reason that a man may dispose of his labor for many years, it cannot be less reasonable, that one would dispose of the benefits resulting from his actions for the period of his entire life, provided he receives in exchange, protection, subsistence, commodities, or other sufficient and satisfactory rewards. Slavery is, in the strict acceptation of the term, that condition in which one gives the benefits of his entire labor, through not a portion only, but through the whole term of his earthly existence, to a master, and such a one is called properly a *slave*; while he who, for a determined period, gives his labors to the benefit of another, is called a *servant*. There are those who are bound to a special kind of service only, as agriculture, and are known as *servi glebæ*—although their service be perpetual. Service for a specified time, as well as perpetual service, or slavery, arises ordinarily from the necessity of acquiring from others what we cannot acquire by ourselves. Hence slavery arises from the inequality of wealth and power among men, which causes that the weak and indigent dispose of their labors to those who can guarantee their protection, and offer them a sufficient means for a commodious subsistence. It is therefore absurd to condemn as impious and unnatural, slavery under every form, for the very reason that it is natural for men to possess the goods of fortune in an unequal manner. Slavery is therefore not immoral *in itself*, as philosophers say, or when viewed according to the principles of strict reason; and if it is to be deprecated as an institution or a condition of man, it is because of the many facilities it gives to the encroachment of great abuses and the opportunities it affords of oppressing, wronging and perpetrating the most revolting crimes.

Slavery is therefore a legitimate form of society, and when called an *evil*, this term is applied relatively to a more perfect form. When and where slavery does exist, it may be said to depend on the great predetermining causes which give form to society, rather than upon the will of the masters themselves. The patriarchal state required that wealth and power be monopolized by one, who gave in return for the services of his domestics, his protection and a portion of his ample means.

In all the simpler forms of governments, where the civil power is exercised by the few, and where it is the interest of the multitude to give them their support, slavery has been found; and in the natural course of events, was unavoidable. Slavery is destroyed most effectually, by removing the dependence of a great number on a few, by equalizing as much as possible the goods of fortune; and until such a change is effected in a nation in respect to the masses, slavery is unavoidable, despite of the writings and harangues of the most ardent philanthropists. Regarding slavery in this country, there is this peculiarity, that it was confined to a barbarous people of a distinguishing color, who were imported to our shores. It had been established at an early period, and had given a peculiar form to society in those regions where it was found; had become intermingled with the very life's blood of the social body, and nothing but a general annihilation of the old condition, such as occurred during the late war, could suddenly remove it. How or when it was to be abolished is not the province of religion to determine. It was her duty, however, to teach masters their obligations, and protect the slaves against abuses. She did so loudly and constantly. The ignorance, even religious ignorance, in which the slaves were kept according to law in many states—the separation of husband and wife—the selling of children who needed parental care; the profligacy of the dominant class, and the slave-trade by which the system was increased and perpetuated, have all received the most unequivocal condemnation of the Catholic Church. The following letter of the last Pope,

Gregory XVI., may suffice to give an idea of the practice of the Church regarding slavery:

“We consider that it pertaineth to our pastoral solicitude that we should thoroughly endeavor to turn away the faithful from the inhuman traffic in negroes, or any other class of men.

“When, indeed, the light of the Gospel first began to be diffused, those wretched persons, who, at that time, in such great numbers, went down into the most rigorous slavery, principally by occasion of wars, felt their condition very much alleviated among Christians. For the Apostles, inspired by the divine Spirit, taught, in fact, the slaves themselves to obey their carnal masters as Christ, and to do the will of God from the heart; but they commanded the masters to act well towards their slaves, and to do to them what is just and equal, and to forbear threatenings; knowing that there is a Master, both of those and themselves in the heavens, and that with Him there is no respect of persons.

“Universally, however, since sincere charity to all would most strenuously be recommended by the law of the Gospel, and Christ, our Lord, could declare that he would esteem as done or denied to himself whatever of kindness or mercy might be done or denied to the least and to the poor, it easily ensued therefrom, not only that Christians should regard their slaves, and especially Christians, as brethren, but also that they should be more prone to present with liberty those who might deserve it; which, indeed, Gregory, of Nyssa, indicates to have been first habitually done on the occasion of the paschal solemnities. Nor were there wanting some who, excited by more ardent charity, cast themselves into chains that they might redeem others, of whom that apostolic man, our predecessor, Clement I., the same of most holy memory, testifies that he had known many. Therefore, in the course of time, the darkness of pagan superstitions being more fully dissipated, and the morals also of the ruder nations being softened by means of faith working by charity, the matter progressed so far that now, for many ages, no slaves can be held among many Christian nations. But, grieving much we say it, there were subsequently, from the very number

of the faithful, those who, basely blinded by the lust of sordid gain, in remote and distant lands, reduced to slavery indians, negroes, or other miserable persons; or, by traffic begun and extended in those who had been made captive by others, did not hesitate to aid the shameful crime of the latter. By no means, indeed, did many Roman Pontiffs of glorious memory, our predecessors, omit severely to rebuke, according to their duty, the conduct of those persons as dangerous to their own spiritual safety, and disgraceful to the Christian name; from which, also, they perceived this to follow, that the nations of infidels would be more and more hardened to hate our true religion. To which refer the apostolic letter of Paul III., of the 29th day of May, 1537, given under the Fisherman's Ring to the cardinal archbishop of Toledo, and another, subsequently, more ample than the former, by Urban VIII., given on the 22d day of April, 1639, to the Collector of the Rights of the Apostolic Chamber in Portugal, in which letter they are by name most severely censured who should dare to presume to reduce to slavery the western or southern indians, to sell, to buy, to exchange, or give them away, to separate them from their wives and children, or spoil them of their property and goods, to conduct or send them to other places, or in any manner to deprive them of liberty, or retain them in slavery, and also to afford to those who do the aforesaid things, counsel, aid, favor or assistance, upon any pretext or studied excuse, or to preach or teach that it is lawful, or in any other mode to co-operate in the premises. These ordinances of the said pontiffs, Benedict XIV. afterwards confirmed and renewed by a new apostolic letter to the Bishops of Brazil, and of certain other regions, given on the 20th day of December, 1741, by which he excited the solicitude of those prelates to the same end. Still earlier, moreover, another predecessor of ours, more ancient than these, Pius II., when in his time, the dominion of the Portuguese was extended to Guinea, a region of the negroes, gave a letter on the 7th day of October, 1462, to the Bishop of Rubi (?) who was about to proceed thither, in which he not only conferred on that prelate proper faculties for ex-

ercising his sacred ministry in that region with greater fruit, but, on the same occasion, animadverted severely against those Christians who dragged the neophytes into slavery. And, in our times, also, Pius VII., led by the same spirit of religion and charity as his predecessors, sedulously interposed his offices with influential persons, that the traffic in negroes should at length cease entirely among Christians. These ordinances and cares of our predecessors, indeed, by the aid of God, profited not a little in protecting the Indians and other persons aforesaid from the cruelty of invaders or the cupidity of Christian merchants; not so much, however, that this holy see could rejoice in the full success of its efforts in that behalf; since, on the contrary, the traffic in negroes, although in some degree diminished, is yet, hitherto, carried on by many Christians. Wherefore, we, desiring to turn away so great a reproach as this from all the boundaries of Christians, and the whole matter being maturely weighed, certain cardinals of the holy Roman Church, our venerable brethren being also called into council, treading in the footsteps of our predecessors, with apostolic authority, do vehemently admonish and adjure in the Lord all believers in Christ, of whatsoever condition, that no one hereafter may dare unjustly to molest indians, negroes, or other men of this sort; or to spoil them of their goods; or to reduce them to slavery; or to extend help or favors to others who perpetrate such things against them; or to exercise that inhuman trade by which negroes, as if they were not men, but mere animals, howsoever reduced into slavery, *are, without any distinction, contrary to the laws of justice and humanity, bought, sold and doomed sometimes to the most severe and exhausting labors*; and, moreover, the hope of gain being by that trade proposed to the first captors of the negroes, dissensions, also, and, as it were, perpetual wars are fomented in their countries. We, indeed, with apostolic authority, do reprobate all the aforesaid actions as utterly unworthy of the Christian name; and, by the same apostolic authority, do strictly prohibit and interdict that any ecclesiastic or lay person shall presume to defend that very

trade in negroes as lawful under any pretext or studied excuse, or otherwise to preach, or in any manner, publicly or privately, to teach contrary to those things which we have charged in this, our Apostolic Letter."

The Pontiff, in this letter, touches briefly upon the history of slavery, showing the influence of the Christian faith on this institution. He attributes the almost entire abolition of slavery among Christian nations to the fact that "the darkness of pagan superstitions has been more fully dissipated, and the morals also of rude nations have been softened, by means of faith working by charity." We have heard it stated by persons not members of the Church, who had given the subject special consideration, that the slaves were treated with much greater leniency, justice and mercy, and that their condition was comparatively happy, in those portions of the country where the Catholic religion prevailed—such as some parts of Maryland, Kentucky, and Louisana. May we not venture to surmise that if the Catholic Church had counted the majority of the American people as her children, since the beginning of the present century, that a complete and bloodless abolition of slavery would have been effected before this, in every portion of the country? We cannot comprehend how slavery could withstand for any considerable time the silent but never-ceasing spirit of that religion which, in the words of the Apostolic letter, quoted above, requires that "Christians should regard their slaves as brethren;" that "they should be prone to present with liberty those who might deserve it," which was first habitually done on the occasion of the paschal solemnities, or which "prompted so many to cast themselves into chains that they might redeem others." It is particularly worthy of notice in the above letter how persistently the Roman Pontiffs have condemned the slave trade, or reduction of men from a state of freedom to that of bondage, either by waging war for that purpose, or purchasing slaves from the savages themselves. By such measures the very sources of the evil were cut off, and had the civilized world remained submissive to the Vicar of our Lord, long ago,

slavery would have been heard of only in the history of remote ages.

There are many who experience a difficulty to understand why children of enslaved parents can justly be held in bondage. "Why," they ask, "should the child, with a personality, will, and intellect, entirely distinct from its parents, be subjected to the miseries of their condition?" The misconception of these persons arises from an error regarding the causes which determine the condition of individuals. They assume that it is man's free power to select a state of life more or less exempt from the grievances attending human existence, whereas, the very contrary is generally the case. The wealthy parent can leave a wealthy inheritance to his progeny, while the poor father sends forth his children, poor as himself, to begin the world. Ignorant or vicious parents will entail on their offspring ordinarily the like misfortune, and in an altogether similar manner does the condition of bondage become that of children, because it is that of those who beget them, and care for them in their helpless condition. The *dictum* in Roman law, "*partus sequitur ventrem*," or that the offspring falls into the condition of those who beget it, is therefore not to be set aside as a specimen of barbaric usages.

We have argued that perpetual service, or slavery, in its strict acceptation, descending from parents to children, is not, when considered separately from its abuses, evil, wrong or reprehensible. That it is an inferior order of society, and indeed the lowest, we admit; but still it may be frequently the only one, or the best form which society can assume, under certain combinations of circumstances. When protected against abuses by whatever means public authority may best devise, it becomes legitimate, and should and must be borne with, until it be removed by the action of the governmental power, which assumes the direction of the social well-being. Hence we need not be astonished to see the revealed or positive law of God, acknowledging the legitimacy of slavery, and containing ordinances for its proper direction, in both the old and new dispensations; but we have reason to be shocked when we

hear the presumptuous self-styled abolitionists declare that "if slavery be sanctioned in the Bible, they cast it from them, and pronounce the declaration of the sacred text a lie." It is in vain to use reason against those who reject the records which they themselves acknowledge to rest on the authority of God. Slavery is not only said to be an evil, because an imperfect form of society, but also because, like all other defects in our present condition, it had its origin in the fall of man from the state of earthly felicity. Sin being the cause and origin of all our infirmities and afflictions, so is it attributed to sin as an effect to a cause in the writings of the early Fathers. St. Augustine, in his work "*The City of God*," l. 19, says: "The condition of slavery is considered as justly imposed upon the sinner. Hence we never read *slave* in the Scriptures, before the just Noe, by his word, punished the sin of his son." St. Ambrose, in his book "*Elias and Fasting*," remarks: "There would be no slavery to-day were it not for drunkenness;" and St. Chrysostom, Hom. 29, in Gen.: "Behold brethren born of the same mother! Sin makes one of them a servant, and taking away his liberty lays him under subjection." But although slavery be attended by miseries, and afford facilities to the entrance of abuse, and be a consequence of sin, yet it is not to be denounced as immoral, and under no circumstances to be tolerated; else "earning our bread by the sweat of our brow," a great hardship, indeed, and another consequence of sin, would be equally illicit and abominable.

We have endeavored to set forth the Catholic doctrine and practice in respect to slavery, without caring for the vagaries of its presumptuous advocates on one side, or the cant of vain philanthropists on the other.

Bishop England, in the series of letters before us, appeals lengthily to the writings of the Old Testament, showing by most copious quotations the divine sanction accorded to the institution in the patriarchal times, as well as under the Mosiac dispensation, and, passing to the New, collects instances from the Gospel, and the writings of St. Paul, which abundantly suffice to show that

Our Lord not only did not condemn slavery, but gave it his sanction; being satisfied with offering such instructions to both master and servant as would be best adapted to exclude the crimes of injustice and oppression, and the ignorance and debasement which so easily attach themselves to the system. It would appear to any one who has read the Bible even cursorily, that it would be labor in vain to collect the various testimonies, to show that the relations between master and slave are not contradicted by the Law of God; it would seem that he who would not be convinced by the innumerable passages bearing on this subject, could not be convinced by any species of argument. But there are those whom it is necessary to silence, if we cannot force conviction upon them, and such a class, no doubt, have felt in various ways the effect produced by this treatise of Bishop England. The more interesting portions of the work to readers generally, is that in which the author, with his peculiar ability and patience, traces out the practice of the Church regarding slavery from the earliest time, through the decrees of the various councils, the works of the fathers, and other monuments of ages past, proceeding then to trace the causes which combined to perpetuate slavery for so long a period, among Christian people. It is to be regretted that the great prelate was not spared to complete the evolution of the last mentioned topic, which, when treated in his thorough and lucid manner, would have afforded a high degree of interest to the student of history.

The most general agency which for so long a time sustained slavery in Europe, consisted in the condition of the early tribes and families from which the great body of Europeans trace their origin. In such a state, the servant could not change his master without expatriation, nor could a master send away his servants without destroying his family; and thus slavery became an inevitable consequence. Civil liberty became a benefit only after the establishment of civil society, when man had the protection of law and multiplied facilities for subsistence. Before the establishment of civil order, absolute freedom would be rather injurious

than beneficial to a person bereft of flocks, herds, lands, and servants. The feudal system, which was merely a modification of the patriarchal, perpetuated slavery, as essential to its existence, inasmuch as the serfs, viewed in their most favorable aspect, were bound to reside upon the lands of the lord, to contribute a large portion of the results of their labors to him, and to follow him to the field at his command.

The second universal cause which co-operated with the rudeness of the times, was found in the frequent wars waged by barbarians or Mahometans against the Christian and more enlightened nations. When vast multitudes of barbarians were captured by the Christian people, as frequently occurred in the wars which the northern tribes waged against the Roman Empire, both in the east and west, and in the vast and overwhelming campaigns of Charlemagne, in which he shattered the power of the barbarians and Mahometans in Europe, it became necessary to reduce the conquered to the condition of slavery, in order to provide for their subsistence and effectually to prevent them from rising in arms when opportunities might present themselves. The incursions of the Northmen along the entire coast of Europe from the Archipelago to the Netherlands, and along the shores of England and Ireland, afforded a continual supply of slaves, up to the beginning of the eleventh century.

We deem it appropriate here to transcribe from Dr. Lingard's history of England the following description of slavery in that country, under the Anglo-Saxon rule, which will impart a knowledge of the usages of those times which prevailed throughout Europe. Speaking of the Anglo-Saxons, he observes :

"They alone were possessed of liberty, or power, or property. They formed, however, but a small part of the population, of which, perhaps, not less than two-thirds existed in a state of slavery. That all the first adventurers were freemen, there can be little doubt; but in the course of their conquests, it is probable that they found, it is certain that they made a great number of slaves. The posterity of these men inherited the lot of their

fathers ; and their number was continually increased by the free-born Saxons, who had been reduced to the same condition by debt, or had been made captives in war, or had been deprived of liberty in punishment of their crimes ; or had spontaneously surrendered it to escape the horrors of want. The degradation and enslavement of a freeman were performed before a competent number of witnesses. The unhappy man laid on the ground his sword and his lance, the symbols of the free, took up the bill and the goad, the implements of slavery, and falling on his knees, placed his head in token of submission under the hands of his master.

“All slaves were not, however, numbered in the same class. In the more ancient laws, we find the *esne* distinguished from the *theow* ; and read of female slaves of the first, the second and the third rank. In later enactments we meet with *bordars*, *cocksets*, *parddings* and other barbarous denominations, of which, were it easy, it would be useless to investigate the meaning. The most numerous class consisted of those, who lived on the land of their lord, near to his mansion, called in Saxon, *his tune*, in Latin, *his villa*. From the latter word, they were by Normans denominated *villeins*, while the collection of cottages in which they dwelt acquired the name of *village*. Their respective services originally allotted to them according to the pleasure of their proprietor. Some tilled his lands, others exercised for him the trades to which they had been educated. In return they received certain portions of land with other perquisites, for the support of themselves and their families. But all were alike deprived of the privileges of freemen. They were forbidden to carry arms. Their persons, families, and goods of every description, were the property of their lord. He could dispose of them as he pleased, either by gift or sale ; he could annex them to the soil or remove them from it ; he could transfer them with it to a new proprietor, or leave them by will to his heirs. Out of the hundreds of instances preserved by our ancient writers, one may be sufficient. In the charter by which Harold of Buckenhale gives his manor of Spalding to the

Abbe of Croyland, he enumerates among its appendages, Colgrin, his bailiff; Harding, his smith; Lefstan, his carpenter; Elstan, his fisherman; Osmund, his miller, and nine others, who probably were husbandmen; and these with their wives and children, their goods and chattels, and the cottages in which they live, he transfers in perpetual possession to the abbey.

“It should, however, be observed, that the hardships of their condition were considerably mitigated by the influence of their religion. The bishop was appointed the protector of the slaves within his diocese; and his authority was employed in shielding them from oppression. Their lords were frequently admonished that slave and freeman were of equal value in the eye of the Almighty; that both had been redeemed at the same price; and that the master would be judged with the same rigor as he had exercised towards his dependants. In general, the services of the slave were fixed and certain: if he performed them faithfully, he was allowed to retain his savings, and many of those who cultivated portions of land, or had received permission to exercise their trades in the burghs, acquired a comparative degree of opulence, which enabled them to purchase their liberty from the kindness or avarice of their lords. Even the laws suppose some kind of property in the slave, since they allow him to commute the legal punishment of whipping for a fine of six shillings, and fix the relief of a villein on a farm at the price of his best beast.

“The prospect of obtaining their freedom was a powerful stimulus to industry and good behavior. Besides those who were able to purchase it themselves, many obtained it from the bounty of benefactors. Some were emancipated by the justice and gratitude of their masters; others owed their freedom to motives of religion. When the celebrated Wilfrid had received from Edelwalch, King of Sussex, the donation of the isle of Selsey, with two hundred and fifty male and female slaves, the bishop instructed them in the Christian faith, baptized them, and immediately made them free. Their manumission was an act of charity frequently inculcated by the preachers: and in most of the wills which

are still extant, we meet with directions for granting liberty to a number of slaves. But the commiseration of the charitable was more excited by the condition of *wite theow* (those who had been reduced to slavery by a judicial sentence) than of such as had been born in that state, and had never tasted the blessings of liberty. By the bishops in the council of Calcuith, it was agreed to free, at their decease, every slave of that description; and similar provisions are inserted in the wills of the lady Wynfleda, of Athelstan, son of King Ethelred, and of Ælfric, Archbishop of Canterbury. Their manumission, to be legal, was to be performed in public, in the market, in the court of the hundred, or in the church at the foot of the principal altar. The lord, taking the hand of the slave, offered it to the bailiff, sheriff, or clergyman, gave him a sword and a lance, and told him that the ways were open, and that he was at liberty to go wheresoever he pleased.

“Before I conclude this subject, it is proper to add that the sale and purchase of slaves publicly prevailed during the whole of the Anglo-Saxon period. These unhappy men were sold like cattle in the market; and there is reason to believe that a slave was usually estimated at four times the price of an ox. To the importation of foreign slaves no impediment had ever been opposed; the export of native slaves was forbidden under severe penalties. But habit and the pursuit of gain had taught the Northumbrians to bid defiance to all the efforts of the legislature. Like the savages of Africa, they are said to have carried off, not only their own countrymen, but even their friends and relatives; and to have sold them as slaves in the ports of the continent. The men of Bristol were the last to abandon this nefarious traffic. Their agents travelled into every part of the country; they were instructed to give the highest price for females in the state of pregnancy; and the slave ships regularly sailed from that port to Ireland, where they were secure of a ready and profitable market. Their obstinacy yielded, however, not to the severity of the magistrates, but to the zeal of Wulstan, Bishop of Worcester. That prelate visited Bristol several years successively, resided for

months together in the neighborhood, and preached on every Sunday against the barbarity and irreligion of the dealers in slaves. At last the merchants were convinced by his reasons, and in that gild solemnly bound themselves to renounce the trade. One of the members was soon after tempted to violate his engagement. His perfidy was punished by the loss of his eyes.

“We have still to consider a class of men, partly free, and partly slaves, the inhabitants of the cities, burghs and ports, which were the property sometimes of one, sometimes of several opulent individuals. The burghers were in general tradesmen and mechanics, divided into two classes: the one of men who held their houses by a fixed rent, and were at liberty to quit them when they pleased; the other of villeins, or the descendants of villeins, who had been permitted to migrate from the country for the benefit of trade, and lived in houses which were considered as portions of the manors to which the original settlers had belonged.—The burghers were still annexed to the soil, and transferable with it; and were still compelled to do service in like manner with their brethren in the country. They were better protected from the attack of an enemy; they enjoyed the benefit of a market for the sale of their wares.—They formed gilds or corporations, which guaranteed the good conduct of their members, and were under the government of the reeve or chief lord. But the privileges and burdens, the customs and services of the inhabitants of different burghs, and frequently of those in the same burgh, were so various, complex, and contradictory, that it is impossible to arrange them under distinct heads, or to describe them with accuracy.”

When we consider that the Danes became the masters afterwards, and the Anglo-Saxons again triumphed, under Alfred, and that the Normans in their turn assumed the ascendancy, we may be able to judge what terrible changes must have come over the condition of society in England.

Thanks to the gradual advancement of civilization under the

influence of Catholic truth, the condition of the lower classes became gradually ameliorated, until slavery disappeared in every portion of christendom.

The cupidity which associated itself with the commercial enterprise of the Spanish and Portuguese, sought to revive the system, especially in the East and West Indies; but the Roman Pontiffs, as we have seen from the Apostolic letter, cited heretofore, forbade the illicit traffic, and had the great heresy of the sixteenth century never occurred, and the instruction of the universal hierarchy been respected as it had been by all Christians for so many previous ages, slavery would only have been known in the history of rude and uncultivated times, when the spirit of Christianity was struggling with the darkness and perversity of heathen customs.

The unity of the society of Christian nations being severed by the reformation, the nefarious traffic in human beings was carried on despite of Church authority, and we are convinced that any impartial thinker will substantiate the assertion that Protestantism is accountable, as an original cause, for all the evils of African slavery among civilized peoples in later times. Had the unity of the Christian powers been preserved, the slave-trade must have been crushed, and African slavery never could have found a permanent foothold anywhere in America.

English protestants and their descendants in America imported the unfortunate Africans to this country, and sold them into bondage, and encouraged the desperadoes of every nation of Europe to enter the detestible traffic, by offering them a ready market for their precious commodity. Thus slavery became a fixed institution in several of the States. Owners had acquired rights to the service of this unfortunate class by prescription, purchase, support, protection, or some one of the various titles by which we acquire rights to the service of others. Several State governments, considering the condition of the people under their jurisdiction, regulated the affair and systematized it by laws, so that it became legalized, and could not be removed at will without both destroying the existing order of society, and inflicting grievous injustice

on the possessors of such species of property. A war waged against the people of the South for the mere purpose of depriving them of their slaves, *vi et armis*, would have been unjust and never could have met with the approval of our Catholic people. But such was not the case in the war that we have just passed through. Much as the question of slavery may have been connected with the origin of the dispute, or tended to excite the ultra portion on either side, the war presented itself before the masses of the loyal people as a mighty struggle between the government and its rebellious subjects. The question at issue was: Are the United States to have a government, or are they able to maintain the integrity of their domain and enforce order and obedience to their laws and constitution? The slaveholders rebelled, were subjugated; and slavery, the chief motive of their insubordination, went down with the overthrow of the rebellion. The slaveholder lost his rights to his property by rebellion, and we most heartily concur in the action of the government in punishing him by the confiscation of his slaves. No individual rights are violated in the case, and whatever suffering may be entailed on a portion of the people, we can rest secure in the consciousness that they alone are responsible for it all. We exult then, as Catholics, over the grave of slavery, which we had no part in begetting or rearing in this country, and rejoice in the prospect, that its removal is about to open new channels for the exercise of religious zeal, and new facilities for the social improvement both of the masters and the subjected race.

CLERICAL SEMINARIES.

Were our divine Lord to remain visibly amongst men, laboring for the salvation of souls, to the consummation of all things, it is reasonable to judge that he would dedicate the greater portion of his works through all time, as he did during his three years of public ministry, to prepare, by instruction and exercises of piety, those whom he might call to a participation in his ministry. When we contemplate the Divine Master bestowing so much care, by correcting, teaching, and example, on these rude worldly men, bearing with their incredulity, and laboring to overcome their mental blindness; cheering them in moments of dejection, and repressing their ambition and vanity; when we contemplate, we say, how Jesus conducted the first seminary, labored for it, nurtured it, and valued it as a second self, as the means by which the purchased salvation was to be preserved in the world, we naturally turn and ask, what is being done by us and in our generation to supply recruits to the holy ministry? What is being done to prepare these children of the world for the priesthood of the Most High? These are most serious and important considerations. All great defections in faith or morals, have come to the people through the Priesthood, and the quantity and quality of Christian religion in a nation, can be accurately determined by examining the condition of two generations of the Clergy. The Clergy are commissioned by the Saviour to continue his visible ministry. "As the Father sent me, so I send you." Their mission from Christ is similar to that which He received from the Divine Father. He taught by revealing; they perpetuate and extend His instructions. He forgave sins by pardoning offences committed against himself by his own innate power; they forgive sins by a delegated authority. He offered himself a sacrifice for the whole human family; they offer Him in sacrifice in a commemorative manner for the sanctification of souls. As our Lord

is the mediator between God and man, in a similar manner are the ministers of Christ intended to interpose between Him and His people. Hence, the high and holy union between the Priesthood and the people, a union so intimate that the defects and perfections of the one are participated by the other, and if the people are the continual object of the priest's solicitude, the perfection of the Clergy should be sought by the people by every endeavor in keeping with their condition, not only to give glory to God, but for their own sanctification.

To expect that there can be a holy and learned Priesthood without seminaries in which they are disciplined in piety and sacred science, is to look for an effect without a cause, and deviate from the order which our divine Lord has established for supplying ministers to his Church.

The Apostles themselves undertook the education and training of young disciples who aided them in the discharge of their sacred functions, and succeeded them in their labors and dignity. St. Peter educated Linus, Cletus and Clement; and St. Paul prepared Titus, Timothy and Philemon, for the ministry. We find traces of the solicitude with which the early bishops watched over the education of young men who gave evidence of more than ordinary ability, and felt themselves called to the sacred ministry. The bishops themselves either took charge of the young clerics, or confided them to the tutelage of masters conspicuous for learning and piety. In every case the clerical school was under the direct supervision of the bishop, and was generally held in the bishop's own residence. We read in the history of Socrates, that St. Athanasius was educated by St. Alexander, Bishop of Alexandria, who established a clerical school in his cathedral, where the young candidates received such instructions as prepared them for the Priesthood. St. Augustine, when he became bishop, established a school of this kind in his own residence, in which he gave instructions himself, aided by the clergy of the city of Hippo, who resided with the bishop, and formed the first instance of the Chapter which afterwards was generally established in

connection with cathedrals throughout the Western Church. St. Eusebius of Vercelli, likewise gives ample testimony regarding this manner of educating young men for the Priesthood. Judging from the decrees of provincial councils of the fifth and sixth centuries, it appears evident that seminaries were found in connection with nearly every diocese. They were named *Episcopia*, or Episcopal Schools, and various details regarding their establishment and conduct were fixed by decrees of councils. When monastic institutions became multiplied, and had come into possession of ample revenues, ornamented with men of the best parts, they became the great centres of piety and learning, and absorbed the Episcopal seminaries. We find in one of the decrees of Aquisgrana, published by Charlemagne, that he required that the regular clergy give special attention to the Episcopal schools, and exercise, in learning and piety, aspirants to the ministry. Mabillon observes, that the monasteries had two kinds of schools, one for the education of "oblats," or young novices of the order, and the other a clerical school, which was attended by all who applied themselves to general studies, which in those days included theology. When monastic discipline became relaxed, and the splendor of learning had passed to the universities, we find the clerical schools of the monasteries abandoned, and the young clerics flocking to the instructions of the better conducted institutions. In the beginning of the twelfth century, the monastic revenues which were allotted to the support of the diocesan clerics, were transferred to the Chapters, to be disbursed to competent persons in charge of the instruction of the young candidates. Thomassin remarks, that while the monasteries were conducted according to strict discipline, and as the principal channel of public education, they afforded a vast assistance in educating the diocesan clergy. But when the original union between the monastic orders and the bishops became severed, and the regulars withdrew themselves, in many respects, from the episcopal jurisdiction, then the removal of the clerical schools became necessary. The bishop could not exercise that supervision over his young dis-

ciples which he is bound to do, or discipline them in such branches of learning and the practice of such virtues as would best qualify them for their holy calling. Hence the preference of the bishops for the universities as schools for the clergy of their dioceses. At length the schools of the universities declined in the thirteenth or fourteenth centuries, and the necessity of recalling the ancient discipline for the management of episcopal schools became obvious. Cardinal Pole, when he undertook to reform the English clergy, in 1536, established an ecclesiastical seminary, for which he drew up a code of rules which afterwards served as a basis for the decrees of the Council of Trent, touching the education of clerics. About the same time, St. Ignatius opened a college in Rome for the education of candidates for the Priesthood, to supply the wants of the Church in Germany. In this country, the ancient discipline was established, and Audisio, in his work on the "Physical and Moral Education of the Clergy," attributes to the labors of this saint the merit of reviving the primitive form of clerical education, afterwards enforced by the decrees of Trent. "When," says Audisio, "the Holy Council of Trent had definitively expounded the true faith against the heretics, it directed its efforts towards the reformation of discipline and morals, reestablishing the ancient form of ecclesiastical education, and ordering the erection of seminaries throughout the Catholic world. By this ordinance, so much of the ancient discipline was revived as could be applied to other times and a new condition of things, the remedy which was to heal the evils afflicting religion was applied to their very root, and clerical education was placed upon its true and original basis, by committing it exclusively to the care and supervision of the bishops, who are the masters and rulers of the Church, appointed by the Holy Spirit."

The following is a translation of the decree of the Council regarding the establishment of seminaries: "The Holy Synod commands that every Cathedral Metropolitan, and other churches of greater dignity, be obliged to support, and piously educate and instruct in ecclesiastical knowledge, a certain number of youth

of the city or diocese in which such cathedral churches may be found, corresponding to the revenues and extent of said diocese, in a college situated near the church, or in some other convenient place, selected by the bishop. In this college youths are to be received who shall have attained their twelfth year at least, born of a lawful marriage, who have already been sufficiently instructed in reading and writing, and whose disposition and declared wish afford reasonable hopes that they will remain perpetually in the service of the holy ministry. In the selection, particular regard should be shown to those who are not capable of supporting themselves, not excluding persons of means, provided they contribute to their own maintainance, and manifest a desire to serve God and His Church. The bishop will divide the youths into as many classes as he may judge proper, according to their ages and advancement in ecclesiastical studies, and will appoint some to the service of the Church, retaining others in the college, substituting new candidates in place of those who may have left, in order that this college of God's Ministers may remain a continual source of supply.

The Council had evidently in view the establishment of the ancient discipline, especially as the very words of the early synods are used to express the proposed plan of education. Every Episcopal See is required to have its own seminary, because a small number is more successfully disciplined than many, and also, for the reason that every Bishop is, properly speaking, the guardian and director of his own subjects. There is a very strong intimation in this decree, that youths of various dioceses, provinces or countries, are not to be assembled in the same seminary. Every diocese has its own special character and peculiar requirements, according to which the aspirants should be trained, while home education tends, to a very great degree, to preserve and strengthen the attachment of the subjects to their superior, and by identifying the priest with the feeling and character of the people, he is rendered more practical in his ministry, and is not apt to divert his attention to matters which are of little or no importance for

the salvation of souls. It is therefore, quite evident that the decree of the Council of Trent is by no means in favor of what might be called central, provincial or national seminaries, which, during the last century, were established in Germany by the Josephine laws, in Ireland by the government grant, and at present are being initiated in this country by the establishment of a seminary of this class in the Eastern States. Colleges in which a great number are assembled, have peculiar advantages, but they have many striking imperfections when compared with those which have, what is considered, an ordinary or medium number of students. Large educational establishments are supposed to have more competent instructors, and generally have, as their means are more ample than are those of the other class. The interchange of thought is greater, and better advantages are afforded of becoming acquainted with a variety of talents and dispositions; but, on the other hand, a greater dissipation of thought on a variety of things is a necessary consequence, and less care in imparting instruction, and especially in adapting it to the individual capacity, can be bestowed by the professor when the number of scholars is large, than otherwise. But in regard of discipline, it can hardly be disputed that the educational establishment with the fewer number of students, has decidedly the advantage. This is especially true in the clerical seminary. When the number of inmates is not too great to be superintended by one individual, there is more of the tender and loftier qualities of the subjects developed by assimilating their condition to the domestic state. The superior understands the perfections and weaknesses of each, and all subject themselves rather through love than fear, and the obligation of observing order governs the heart in place of taking the form of the rigid order of police, which must to a great extent obtain, where the number of scholars is great. In the ecclesiastical school, where the inner man especially must be understood and perfected by the judicious superior, it is very evident that the small body such as can come under the direction of one person is particularly desirable, and

the reason why the Fathers of Trent require that each bishop have his own seminary became more evident.

It may be urged that it is less expensive to educate clerics in a central establishment than in several distributed through the various dioceses. It is said, besides, that in few dioceses can there be a sufficient number of clergymen competent to conduct such establishments relieved from parochial duties. Regarding these and similar objections to diocesan seminaries, it may be said that they exist only in the beginning, or while the seminary is being established, but cannot be urged as enduring difficulties. The seminary itself will supply its own professors, and the difficulty of obtaining them can only exist where there may have been no seminary. As to expenses, they are in proportion to the extent of the diocese, and hence in proportion to the means which should be contributed by the catholic people. We believe that the people contribute to the support of the clerical seminary in this country by an annual collection in the several parochial churches. We have often thought that this contribution has been viewed, by catholics, to a very great extent, as an offer of charity rather than the fulfillment of an obligation, whereas a little consideration might satisfy the most exacting mind, that the expenses attending the preparation of candidates for the Priesthood, are strictly incumbent on the catholic people. The young man who leaves father, mother, home, and worldly prospects, to give himself, his talents and energies to the salvation of the people, without hope of temporal rewards or the desire of worldly recompense; why should he, or rather why should his family, be taxed with the expenses attending his preparation for the ministry? His family is not to be specially benefited by his labors in the ministry, but the people at large; and they, and not his friends, are in justice responsible for what may be required for his education. A youth must spend ten years in studies preparatory for the ministry, during which period he requires from two to three thousand dollars at least, for his maintainance. Why should his parents be taxed to this amount for the benefit of religion? Why should not the

people rather, who are to enjoy the benefits of his ministry, consider themselves bound to meet these necessary expenses? In many dioceses, it is the custom that the student bear half of the burthen, and the people the other; but it is too evident that even according to such regulations, parents who promote their children to the Priesthood, are defraying expenses, which, if the matter were more generally understood, belong properly to the public.

We are induced to make these observations, because we are convinced that there are greater sacrifices required of parents to prepare their sons for the Priesthood in this, than in any other country. They are expected to give, by educating one member of their family, thousands of dollars to the Church, and receive nothing of this world's means in return. Less would be required to prepare him for any other profession, and a hope of remuneration would prompt them to expend. Heavier and more extensive studies are required for the Priesthood than for any other profession in this country, and as a body, the Catholic Clergy are undoubtedly the most learned class in their sphere to be found in the country. Greater private expenditure must be made to enter the ministry in the United States than is required in any nation of Europe, where provisions are made for the student after having attained a certain degree in ecclesiastical science.

We have heard it frequently repeated and written, that there are comparatively few vocations to the ministry to be found in the United States. But did those who make such lamentations ever reflect, that there are incomparably greater difficulties to be surmounted in entering the ecclesiastical state here, than elsewhere? We ourselves, speaking from experience, know that such an impression is false, and regret that it has fixed itself on the minds of many who should have given the matter a more thorough consideration. Our greatest want has heretofore consisted in proper preparatory or grammar schools, corresponding to what in France is called *Le petit Seminaire*.

Our colleges have been generally conducted by religious orders, and hence they have not, with the exception, perhaps, of those in

charge of the Congregation of the Missions, succeeded in developing vocations for the diocesan Priesthood. But an experience of a few years in connection with an academic course of education under catholic control, should convince the most skeptical, that one academy or college is quite competent to supply students of theology for not one, but many dioceses. We believe that our catholic people are as good as any in the world, and we cannot understand how any other people in the same circumstances, could be more disposed to dedicate their children to the service of the sanctuary than they. Our youth are as generous, talented, energetic and self-sacrificing as any need be, and if they do not labor in the vineyard of the Lord, the fault does not lie with them. We are fully aware of the difficulties attending the establishment of colleges and seminaries, and hence are not disposed to blame any class for the lack of priests which is found to some degree, everywhere, but do affirm without doubt, that the defect does not lie with the youth of the country, but can easily be discovered to exist in the scanty facilities which are afforded them of preparing themselves for the ministry.

In the decree which we have cited, the Fathers of the Council of Trent require that the youth of the *city* or *diocese* be assembled in a college near the Cathedral, (prope ecclesias.) Many of our Catholics have become so habituated to the munificence of the missionary system, that they seem to think that Catholics in Europe are under obligation to furnish us with priests. The fact is, there are not a sufficient number of clergymen in Europe to attend to their own people. In Ireland there is but one priest to every two thousand Catholics, little over half the number required. In Great Britain the demand is but partially supplied. None can be spared from Germany; and Italy, considering what has occurred during the past few years, must be as scarcely supplied as any of its neighbors. We need not deceive ourselves. Our priests must be educated at home, taken from our own people, and supported by our own means. Four millions of Catholics, as prosperous in worldly affairs as could be expected, should not look to other

countries to have their most essential requirements supplied. Exertions should be made to fill the ranks of the ministry, and they must be made by our catholic people. Legacies and contributions should be given to this object in preference to all others. We may build up the material Church, erect splendid edifices, establish institutions of secular learning, endow convents of religious, but if we do not supply Pastors to the people, all our labor will be in vain. Faith and morals have declined, and religion become extinct in countries studded with noble and imposing structures, but where the learned and zealous Priesthood has existed, we ever see the choicest blessings of heaven showered upon the land.

The monasteries and stately temples that are found in Northern Africa, or Eastern Asia, could not save the people from heresy and schism, nay even from the barbarism of the Koran, when the spirit of the Priesthood was broken, when ignorance had besotted the minds of the Pastors, and the patronage and munificences of courts had prostituted their morality. The gorgeous Cathedral and the deserted Abbey are still to be found in Protestant Germany and England, but their echoes are no longer awakened by the sound of the Apostolic voice, or the chants of praise to the most High God. Kings and courts had introduced their corruption into the sanctuary. The moral and intellectual culture of the Clergy had declined, and what might have been the paradise of saints, had the governments and people performed their duty in aiding the Roman Pontiffs to support and perfect ecclesiastical discipline, was deserted by the protecting spirit of Christianity, and left a prey to error, and an open field for the delusion of every moral perversity.

The unbroken spirit of the Irish people supported an untarnished Priesthood, a body of Clergy that no allurements could beguile, that no corruption could taint. The Irish *Soggarth Aroone*, who was of the people, shared in their misfortunes, participated in their scanty enjoyments, who was ever identified with the cause of the people, who had the interest of the people ever at heart,

who spurned the proffered bribes of corruption and perversion, has left his lasting impression on the minds of the people, preserved their nationality under a foreign government, and the integrity of the true religion under the adverse influence of wealth and power.

The exertions of cardinal Ximenez to revive the ancient discipline, and correct the abuses which had crept into the system of clerical education in Spain, raised a timely and most effectual bulwark against the encroachments of the reformation in that nation. France, and many parts of Germany, were saved to the Church in a great measure, by the labors of the members of the Society of St. Ignatius, and others, who exerted themselves to supply the greatest want of the times—a learned and pious body of Clergy to teach the people. The pre-eminent advantages accruing to religion from the life of St. Charles Boromeo, were those derived from the great number of ecclesiastical seminaries which he established, from which he not only brought forth a host of servants of God, who not only met and hurled back the tide of heresy which was sweeping down from the Alps on Northern Italy, but redeemed many portions of Switzerland from the infection of error and corruption, giving, besides, a practical illustration of the happy consequences resulting from the enforcement of the Tridentine decree, which served as an encouragement, and afforded models for similar undertakings throughout Europe.

The Fathers of the Council, in the decree to which we have referred, have shown a decided disapproval of foreign education. The candidates for the ministry should be chosen from the youth of the Episcopal city, or the diocese in which they are to officiate, and be educated under the direct supervision of their own bishop. Foreign education has many and grievous disadvantages necessarily connected with it, which cannot pass unnoticed. Persons who have received their education in other countries, very seldom can become thorough practical working men in either Church or State. No one who is not educated with the youth of his own country, who has not come in contact with the prevalent opinions

and modes of thinking of the people, can use his knowledge to advantage. His labors must be frequently expended to no purpose, and his best exertions may often be injurious instead of beneficial to the people.

A good education does not consist in learning anything or everything. It must be modeled to the requirements of the student; and we know of no greater pest in any position in life, than he who knows much about everything excepting his own business. The living questions of the day are, to a very great extent, different in various countries, and matters which should be thoroughly understood and studied in detail for one people may be of the slightest possible importance for another. It takes many years for persons to understand that questions which filled their whole mental vision in school, which were their pride and boast to thoroughly comprehend, are just such as the public are least concerned about, and which have long ago been ostracised from the domain of public agitation. We cannot easily perceive how an American youth can be especially benefited in having the better portion of his time engrossed by the tedious and minute details of the Gallican controversy, the refutation and history of Jansenism, or acquisition of such arguments as may prepare him to refute the advocates of *La petite Eglise*—nor do we think that one of our students is employed to the best advantage by studying the systems of German philosophy in some university abroad, and forming his mind to give them a formidable refutation. Such persons will no doubt believe themselves learned for a time, and may be so esteemed by a few others, but they must outlive the delusion, and when they begin to be serviceable, it is just when they perceive that they know little or nothing.

We would not be understood as being opposed to foreign education if it be made secondary and subservient to the education received in one's own country. Those who have the disposition, time and means to travel and make themselves acquainted with the views of learned men in various countries, by even becoming for some time their disciples, can undoubtedly be incalculably

benefited. The Holy Father has moreover encouraged the establishment of various national seminaries in Rome, and has at considerable sacrifice of means, succeeded in founding one for the benefit of the youth of our own nation; but Rome is the capital of Christendom, and the young cleric is more at home in a Roman seminary than he could be anywhere outside of his own country. But it never was the design of the Holy Father that the American College in Rome, should be the chief source of supply for the Priesthood of America. A national college in Rome is considered full, when it contains fifty or sixty scholars. The design of the national college in the Eternal City is, that it should afford an opportunity to a few whom circumstances may permit, to pursue their studies in the capital of the Church, and by observing the actual working of ecclesiastical government, aid in facilitating communication between the different nations and the Holy See. We believe that there are seminaries in this country, where those who are called to the holy ministry, can receive a better education for their duties amongst our people, than can be given them anywhere else, and we consider it very unjust and detrimental to the dearest interests of religion, should their sterling worth and importance not be duly appreciated. The most able and thoroughly efficient men in the American Church have been educated at home, among our own people, and under greater disadvantages than now exist; and under the protection of God, we look to our seminaries, for perpetuating and spreading the true faith throughout the land. From various data it has been established that there are nearly or about four millions of Catholics in the United States, and the territories. For this population there should be four thousand Clergymen, whereas in fact, there is little over half that number attending to the spiritual wants of the people. The children of our own people should be prepared for the ministry. We want our own Catholic young men, with their talents, their keenness, their spirit of self-sacrifice, and indomitable energy, sent into the sanctuary, to teach the companions of their youth, pray for them, sacrifice themselves for them, and enter into all their

feelings, and sympathize with them in all the vicissitudes of their fortunes. As the pastors are the ministerial mediators between God and His faithful, we cannot conceive how a Catholic people can receive the fullness of Divine beneficence unless they be properly represented at the altar of the Most High, the Holy of Holies from whence issue forth those rays which are to illuminate and strengthen the souls of men. Generally speaking, the people do not discover what are really their essential wants until they are overtaken by the hour of need. We hope that our Catholics will not be obliged to learn from experience, the want of the numerous, learned and pious Priesthood, taken from themselves, educated amongst themselves, and identified with them in interest and affection. Nothing should be considered as a preferable object of their munificence to the diocesan seminary, and no more glorious career should be opened to the aspirations of their sons than that of the Ministry of the Word Incarnate.

CATHOLICS AND THE MISSOURI CONSTITUTION.

Much has already been written and said regarding the best means to be adopted for the re-establishment of peace and order in those portions of the country where the people rose in opposition to the government; and, while the momentous subject is being discussed by politicians and statesmen, the matter works its own solution in the best possible manner. The state governments are being re-organized, the old constitutions modified to existing circumstances, the laws enforced to a very great extent, and a fact that might challenge the history of the world to produce an equal, arises before our delighted vision, peace, order, industry and prosperity fast taking possession of those regions where a few months ago civil war with all its horrors held undisputed sway. The

policy which our government had pursued, may have been wise, or may have had its defects regarding the object to be attained, but the respect for law, the love of social order, the regard which each entertains for the rights of others as the best guarantee of his own, in a word, the good old republican habits in which our people were so long schooled, immediately returned both in the North and South, as soon as the war blast had ceased to be heard throughout the land. The social virtue cultivated in a very excellent degree by the American people have re-established order, proclaimed universal peace and done more to make us one people again, than all the theories of our statesmen or the united efforts of all the departments of the government.

In war the people on either side gave themselves to the support of their respective principles in dreadful earnest. They fought valiantly as men prepared to sacrifice their lives and fortunes to success; but they maintained throughout a spirit of honor and a sense of humanity, not surpassed, if ever equaled, before in any civil contest. When defeat and disaster rendered the continuance of the struggle useless on the part of the South, the insurgents united their efforts with those of the government to put down the wandering bands of desperadoes who had lived by plunder during the war, counseled each other to forgiveness, and showed themselves as sincere in acquiescing in the new order of things, as they were determined in their efforts to prevent it taking effect. We might in truth and justice say these and many more things commendatory of our people, both North and South, for the noble manner in which they have closed the bloody scene, but the high encomiums of either nations which greet us on either side, is the surest token that our merits are by no means imaginary. Those who at home and abroad contended that our people could never be re-united, even if the government were triumphant; that a guerilla warfare would prolong the strife indefinitely; that a colossal standing army would be required in the conquered territory; that bloody deeds of retaliation would be of continual recurrence, and our republic sink to the deplorable condition of her unfortunate

sister Mexico, are astonished to hear the united voices of the leaders of the South proclaiming universal peace and obedience to the government; the great army of the North already reduced to a mere fraction; the state militia organized for the maintenance of law and order, and industry and the peaceful arts returning to their former dwelling places.

While we make these remarks regarding the general conduct of our people, we are not blind to certain deeds of injustice and animosity; certain retaliatory measures which here and there have been adopted; certain acts of private vengeance, which have been lately reported—all of which we are pleased to say, form exceptions to the general course of events, and are so few that we cannot restrain or surprise. Among these extreme, revengeful, unjust, though exceptional measures, we place the new constitution of the state of Missouri, adopted in a convention of delegates assembled on the 6th of January last, in the city of St. Louis, carried in an election on the 6th of June, and having received the Governor's ratification, took effect on the 4th of last July. In this constitution are embodied as the fundamental law of the State provisions which are unjust and extremely tyrannical; which were dictated in a spirit of vengeance by a triumphant minority, and were intended to be a punishment for past deeds rather than measures to promote the well-being of society in the future. No other State was so much divided in the late war as Missouri. Neighbors found themselves arrayed against each other in deadly strife; even members of the same family were not unfrequently found in the opposing armies on the field of battle. In such a state of things it can be easily imagined how much private animosity would be generated, what wrongs inflicted, and what deeds of vengeance perpetrated in the name of liberty and patriotism. The vast majority of the people were attached to the Southern cause, and a larger number of their fighting men were found in the armies of Johnston, Taylor and Price. The few who attached themselves to the cause of the government had suffered many wrongs

while the insurgents held the ascendancy, and when victory crowned the national cause, they neither forgave nor forgot.

To sum up the *animus* of the revised constitution, is to say that it aims at no less than the disfranchisement and consequent exile from the state of the vast majority of its people and the introduction of a new population from the northern portions of the country. No one was permitted to vote on the important issue but the few who had attached themselves to the cause of the union, and it is an indisputable fact that even then the election was carried in favor of the instrument by the vote of the United States army quartered in the state, and in many instances by counting votes that were never cast. The ordinary means of contesting the election were precluded, as the courts of justice were committed to the party that supports the revised constitution, and nothing was left but submission for the present, and the hope that time would reveal to the nation the iniquity of the faction that now holds the ascendancy.

The protestant clergy in Missouri, as well as throughout the whole extent of the rebellious states, became popular mouth-pieces of the insurrection. The Methodists and Presbyterians seceded in religion, as well as in politics, from their brethren of the North, and nineteen-twentieths of the whole body of sectarian preachers of the South, like their confreres of the North, were entirely engrossed with the war and the political questions connected with it. They naturally became odious to the so-called union faction, who concocted the revised constitution, and by that instrument became subjected to grievous restraints and penalties for their disloyalty. They no doubt deserved to be punished severely, for they were traitors to the country in as strict a sense as any other portion of the Southern people, but they should have been tried according to the laws in force when their illegal acts were committed, and when at present new enactments are framed and enforced against them, they have a right to complain of unjust and tyrannical treatment. For this reason we sympathize with them and with the great body of the

inhabitants of Missouri, and hope that they will persevere in opposing the infamous plot by which the constitution was called into existence, until it is viewed in its true colors, and condemned by the unanimous voice of the nation.

But what we complain of particularly is, that, while the constitution aims at exiling the rebel preachers, its restrictions are general on all clergymen, and are such that those who took no part in the rebellion, (and as the catholic clergy have generally stood aloof from the turmoil of political faction, schemes and measures,) can by no means conform to them. As Catholics we raise our voice against the persecution of our clergy in our neighboring state, who, from the great and good ecclesiastical man who governs the diocese, to those exercising the lowest functions of the ministry, have conducted themselves with that decorum becoming their calling in the late most trying times, and borne themselves "as ministers of Christ and dispensers of the mysteries of God."

In article 2, section 3, the constitution requires that, "at any election held by the people under this constitution, or in pursuance of any law of this state, or under any ordinance or by-law of any municipal corporation, no person shall be deemed a qualified voter, who has ever been in armed hostility to the United States, or to the lawful authorities thereof, or to the government of this state; or has ever given aid, comfort, countenance, or support to persons engaged in any such hostility; or has ever, in any manner, adhered to the enemies, foreign or domestic, to the United States, either by contributing to them, or by unlawfully sending within their lines, money, goods, letters, or information; or has ever disloyally held communication with such enemies; or has ever advised or aided any persons to enter the service of such enemies; or has ever by act or word manifested his adherence to the cause of such enemies, or his desire for the triumph over the arms of the United States, or his sympathy with those engaged in exciting or carrying on the rebellion against the United States; or has ever, except under overpowering compulsion, submitted to the authority, or been in the service of the so-called "Confederate

States of America," with the purpose of adhering to the said States or armies; or has ever been a member of, or connected with any order, society, organization, inimical to the government of the United States, or to the government of this state; or has ever been engaged in guerrilla warfare against loyal inhabitants of the United States, or in any description of marauding commonly known as bushwhacking; or has ever knowingly and willingly harbored, aided or countenanced any person so engaged! or has ever come into or left this state, for the purpose of avoiding enrolment for, or draft in the military service of the United States; or has ever with a view to avoid enrolment in the militia of this state, or to escape the performance of duty therein, or for any other purpose, enrolled himself, or authorized himself to be enrolled, by or before any officer, as disloyal, or as a southern sympathizer, or in any other term indicating his disaffection to the government of the United States in its contest with rebellion, or his sympathy with those engaged in such rebellion; or having ever voted at any election by the people in this state, or in any other of the United States, or in any of their territories, or held office in this state, or in any of their territories, or under the United States, shall thereafter have sought or received, under claim of alienage, the protection of any foreign government through any consul or other officer thereof, in order to secure exemption from military duty, in the militia of this state, or in any other of the United States. Nor shall any such person be capable of holding in this state any office of honor, trust or profit under its authority; or of being an officer councilman, director, trustee or other manager of any corporation public or private, now existing or hereafter established by its authority; or of acting as a professor or teacher in any educational institution, or in any common or other school; or of holding any real or other property in trust for the use of any church, religious society or congregation. But the foregoing provisions in relation to acts done against the United States shall not apply to any person not a citizen thereof, who shall have committed such acts while in the service of some foreign country at war with the United

States, and who has, since such acts been naturalized, or may hereafter be naturalized, under the laws of the United States; and the oath of loyalty hereinafter prescribed, when taken by such person shall be considered as taken in such sense."

"Section 6. The oath to be taken as aforesaid shall be known as the oath of loyalty, and shall be in the following terms:

"I, A. B., do solemnly swear, that I am well acquainted with the terms of the third section of the second article of the constitution of the state of Missouri, adopted in the year eighteen hundred and sixty-five, and have carefully considered the same; that I have never directly or indirectly done any of the acts in said section specified; that I have always been truly and loyally on the side of the United States against all enemies thereof, foreign and domestic; that I will bear true faith and allegiance to the United States, and will support the constitution and laws thereof, as the supreme law of the land, any law or ordinance of any state to the contrary notwithstanding; that I will do the best of my ability to protect and defend the union of the United States, and not allow the same to be broken up and dissolved, or the government thereof to be destroyed or overthrown, under any circumstances, if in my power to prevent it; that I will support the constitution of the state of Missouri; and that I will make this oath without any mental reservation or evasion, and hold it to be binding on me."

"Section 9. No person shall assume the duties of any state, county, city, town or other office, to which he may be appointed, otherwise than by a vote of the people; nor shall any person, after the expiration of sixty days after this constitution takes effect, be permitted to practice as an attorney or counsellor at law; nor, after that time, shall any person be competent as a bishop, priest, deacon, minister, or other clergyman of any religious persuasion, sect or denomination, to teach, or preach, or solemnize marriage, unless such person shall have first taken, subscribed and filed said oath."

"Section 14. Whoever shall, after the times limited in the seventh and ninth sections of this article, hold or exercise any of

the offices, positions, trust, professions, or functions therein specified, without having taken, subscribed and filed said oath of loyalty, shall, on conviction thereof, be punished by fine, not less than five hundred dollars, or by imprisonment in the county jail not less than six months, or by both such fine and imprisonment; and whoever shall take said oath falsely, by swearing or by affirmation, shall, on conviction thereof, be adjudged guilty of perjury, and be punished by imprisonment in the penitentiary not less than two years."

The term of sixty days allowed for all who preach, teach or solemnize marriage, in which to take the oath, expired on the second day of August. The Catholic clergy and religious, both men and women, who conduct schools, academies or colleges in the state, have not taken the oath of loyalty and continue to exercise their respective functions regardless of the penalties mentioned in the constitution. The Archbishop or any of the parochial clergy or Catholic teachers are liable to be arraigned before a circuit court, and receive the sentence of imprisonment for not less than six months, or to pay a fine not less than five hundred dollars. The Archbishop has directed an instruction to his clergy not to take the oath of loyalty, and alleges, as a reason for his action, that by requiring such an oath from the clergy, the state usurps ecclesiastical authority. It is cheering to witness the calm and firm determination of these pastors of God's people to resist injustice and oppression though they be protected with the mantle of public authority. Such a manifestation clearly shows that the spirit of the early martyrs is still living and active, of those holy men and women, priests and Bishops, who, in every age of the Christian era, have fearlessly protested against whatever arose in violation of the law of God, and who have gained so many brilliant triumphs for Truth and Right by laying down their lives. No higher instance of the morally sublime can be afforded than that of those commissioned to care for the interests of men's souls and guard the eternal welfare of the people contending against mere physical and material force, wielded in the cause of error and

for the support of what is wrong. Then the true greatness of the soul appears in its contempt for what is merely transient and of this life, and the most convincing argument is offered for the immortal aspirations of the human heart, which never is at peace until it rests in the entire and perfect possession of the chief Good. We, with all the Catholics of the country, offer our most heartfelt sympathy in the trials which the machinations of evil disposed men are permitted to inflict upon the venerable Archbishop and clergy of St. Louis, and offer our humble co-operation to expose and dissipate the foul designs of these enemies of religion and genuine liberty.

When the Archbishop alleges as a reason for not taking the so-called oath of loyalty, that the state, by such a measure, usurps ecclesiastical authority, we venture to judge that the venerable prelate refers to the spirit and purpose of the faction which devised the iniquitous scheme rather than to the form of the oath itself. He must have understood that these men designed to subject religion to the public interests, and by enslaving the clergy in the concerns of government, render them efficient tools of the political power. If such be the designs of the triumphant party in Missouri, they have added to the crime of religious oppression the sacrilege of claiming for "Cæsar the things which are of God," and the instruction of the Archbishop contains the primary and radical reason why the oath can not be taken by the clergy.

But the mere proposal of that oath by the civil power, independently of the spirit which no doubt the Archbishop has discovered underlying it, cannot be considered as a usurpation of ecclesiastical prerogatives by the State. The power to propose such an oath as that quoted above does not belong to any government on earth, for it is in itself unjust and violates the first principles of morality. Nor can it be said that there is necessarily a usurpation of ecclesiastical power in the mere fact of the civil government proposing an oath of loyalty to be taken by the clergy. Clergymen are subject to the civil power, and, like other citizens, may be required to bind themselves, should the government require it, not to dis-

turb a legitimate order of society, and even to support it in their capacity of private citizens. Such obligations have been taken by the clergy of the Church in so many instances that it is not necessary here to enumerate particulars, and as such a custom prevails in many of the countries of Europe with the approbation of the Holy See, the matter is one which does not admit of controversy. The oath, as it stands in print, and as we at a distance understand it from its reading, should be treated as tyrannical, unjust in itself, and as standing clearly in opposition to the supreme and sovereign law of the country, the Constitution of the United States. We would prefer to oppose on these grounds, rather than on those of ecclesiastical usurpation, for the reason, that the Protestant clergymen who have been notoriously rebellious, and who have merited to be subjected to obligations to conduct themselves as becomes subjects of the general government, have raised the cry of usurpation of ecclesiastical powers by the state, in order to screen their perfidy, and be at liberty to repeat their deeds of treason should the opportunity occur. The assemblies of the Methodist and Presbyterian ministers, had become such violent and powerful instruments in favor of those in arms against the government, that a great and prudent general commanding at St. Louis thought well to require an oath of loyalty from them before entering their conclaves, and we cannot understand why a similar declaration should not be required of them now, when every effort should be made productive of peace—as well as from others who have taken a prominent part in the late opposition to the government.

It may be remarked that whereas the oath is embodied in the constitution, it is to be treated as law to which there is a penalty attached relatively to all those who have done, said, or signified any of the things specified in the third section, second articles, which are over fifty in number. Those who preach, teach, or solemnize marriage, and have ever “signified their dissatisfaction with the government in its contest with rebellion,” or “expressed a desire for the triumph of the enemies of the United States,” or “expressed sympathy with those in arms against the United

States," are to be deprived of their positions and prevented from exercising the aforesaid functions. This is certainly a very grievous penalty and should be inflicted only for grievous crimes. But was there any law making such expression as we have quoted above and many acts enumerated in the article, criminal before the enforcement of the revised constitution? Certainly not. The only law touching the case, was that embodied in the Constitution of the United States for the punishment of treason, in which only a few acts are enumerated and regarded as treasonable. It was not criminal to express dissatisfaction with the Government of the United States or signify any desires or sympathies regarding the enemies of the government, or place many other acts enumerated in section third, and he who may have performed those therein enumerated, could in no wise be viewed as a criminal before any human law. He was innocent of the violation of any law of the land whatever, and as such could not be punished for the commission of things enumerated. To punish him would be to punish one who was known to be guiltless, and consequently the darkest of tyranny and injustice. Yet according to the revised constitution all such persons are to be deprived of the exercise of their functions and professions, and effectually exiled from the state. This is inflicting punishment for crimes never committed, and constitutes the enormity of the tyranny and injustice of *ex post facto laws* which are repudiated by every form of government among civilized nations. We quote Mr. Justice Chase's exposition of an *ex post facto law*:

"I shall endeavor to show what law is to be considered *ex post facto law*, within the words and meaning of the prohibition in the Federal Constitution. The prohibition, 'that no state shall pass any *ex post facto law*,' necessarily requires some explanation; for naked and without explanation, it is unintelligible, and means nothing. Literally, it is only that a law should not be passed, concerning, and after the fact, or thing done, or action committed. I would ask what fact; of what nature or kind; and by whom done? That Charles I., King of England, was beheaded; that

Oliver Cromwell was Protector of England; that Louis XVI., late King of France, was guillotined, are all facts that have happened, but it would be nonsense to suppose that the States were prohibited from making any law after either of these events, and with reference thereto. The prohibition in the letter is not to pass any law concerning and after the fact, but the plain and obvious meaning and intention of the prohibition is this, that the Legislatures of the several States shall not pass laws after a fact done by subject, or citizen, which shall have relation to such fact, and shall punish him for having done it. The prohibition, considered in this light, is an additional bulwark in favor of the personal security of the subject, to protect his person from punishment by legislative acts, having a retrospective operation. I do not think it was inserted to secure the citizen in his private rights, of either property or contract. The prohibition not to make anything but gold and silver coin a tender in payment of debts, and not to pass any law impairing the obligation of contracts, were inserted to secure private rights; but the restriction not to pass any *ex post facto* law was to secure the person of the subject from injury or punishment in consequence of such law. If the prohibition against making *ex post facto* laws was intended to secure personal rights from being affected or injured by such laws, and the prohibition is sufficiently extensive for that object, the other restraints I have enumerated were unnecessary, and therefore improper, for both of them are retrospective." He then proceeds to state what laws he considers *ex post facto* laws within the words and intent of the constitutional prohibition, as follows: "1st. Every law that makes an action done before the passing of the law, and which was innocent when done, criminal; and punishes such action. 2d. Every law that aggravates a crime, or makes it greater than it was, when committed. 3d. Every law that changes the punishment, and inflicts a greater punishment than the law annexed to crime, when committed. 4th. Every law that alters the legal rules of evidence, and receives less or different testimony than the law required at the time of the commission of the offence, in order to convict the offender. All

these, and similar laws are manifestly unjust and oppressive, 3 Dalla, 390-1."

And in a late case, Chief Justice Marshall says: "An *ex post facto* law is one which renders an act punishable in a manner in which it was not punishable when it was committed." Fletcher *vs.* Peck, 6 Cranch, 138. "This definition," says Chancellor Kent, "is distinguished for its comprehensive brevity and precision, and it extends to laws passed after the act, and affecting a person by way of punishment of that act, either in his person or estate." 1 Kent's Com. 408.

That the oath prescribed in the revised constitution is such a law as these authors describe an *ex post facto* law to be, can admit of no dispute. It treats acts as criminal now, which were innocent when committed; it inflicts a punishment for the commission of deeds to which there was no penalty attached when committed. It was certainly never held to be criminal heretofore to express sympathy with those in arms against the country. A soldier who had fought in the armies of the government and may have had a son or a brother in the ranks of the enemy, could not take the oath of loyalty in Missouri, and would be liable to be deprived of his means of subsistence, forbidden to exercise the right of voting or holding office, effectually exiled from the State, if he entertains those feelings which God by His grace nurtures in every Christian heart which nature prompts us to, and which every civilized man considers virtuous and honorable. If such a law be not iniquitous, then there is no lasting difference between right and wrong. By what law was it heretofore condemned or punished as criminal, to express a wish or desire for the success of the cause of South? Yet the new constitution inflicts all the above-mentioned penalties for such an expression.

We are convinced that the majority of American citizens have at some time during the last five years expressed such a wish and desire, and that if such an oath were enforced throughout the country, that the better and most numerous portion of American citizens would be disfranchised and treated as strangers in the land

of their birth. The radical abolition party were strongly in favor of secession during the greater portion of the period that the war lasted. Wendel Phillips, Garrison, and other chiefs of the faction, advocated publicly the policy of letting the South go, and prayed for the defeat of our arms. The New York *Tribune*, which certainly represented at all times a very large portion of the American people, was violently in favor of secession for a time, as Mr. Greeley himself confesses in his late controversy with Thurlow Weed; and the New York *Herald* for a long time denounced the coercion of the seceded States. We are certainly not far from the truth when we consider these organs as indicative of the wishes, desires and expressions of the people at different stages of the war, and conclude without fear of error that the majority of the best citizens, statesmen and true lovers of their country, could not in conscience take the oath of loyalty which the Missouri constitution proposes. We ourselves have known not a few brave and noble men who fought and died on the battle-field to preserve the Union, who at times of general despondency, have wished and heartily desired that the contest would be abandoned, and the rebellious States permitted to secede. How many now are holding places under the government of the United States who made no secret of their hostility to the war, as useless and a means of prolonging bloodshed and strife, and expressed themselves in "opposition to the government in its treatment of the rebellion," who, if they were citizens of Missouri, under the revised constitution, would be punished as enemies of the country?

We doubt not but that many of Catholic clergy in Missouri, as elsewhere, throughout the Border and Southern States have given expression to their sympathies with the revolutionists. We have met several of them who have done so. The Jesuits, especially in the West, either because they were principally Southerners, or French and Belgians by birth, whose missionary labors had been chiefly among the Creoles, were individually in favor of secession. We know that their principal organ, the *Civiltà Cattolica* in Rome, was influenced by their impressions, and that their intercourse

with the Roman clergy tended to form an opinion in favor of the Confederate cause. But if such were the feelings of many of the Catholic clergy in Missouri, and in the other States which joined the rebellion, they acted in their individual capacity, and enjoyed the political liberty which every member of the Catholic Church claims, of forming his own opinions and views on merely political questions; and since they conducted themselves as clergymen and did not, like the sectarian ministers, use their position to influence the people to take any act or part publicly in favor of either of the contending parties, they had the right as individuals to form their own opinions regarding the questions connected with the war, and give expression to them. There was no law of the country existing that could hold them amenable either then or at the present time, and to convert their innocent wishes, desires and expressions, into criminal offences, and punish them for crimes never committed, we consider most unjust, and in violation of the supreme law of the land, the Constitution of the United States. They have done nothing more than what many of our best and most prominent statesmen, and the majority of the people of the Northern States have done, at various stages of the war, and if this obnoxious clause in the revised constitution be not speedily repealed, the depopulated lands of Missouri will remain as a warning to her sister states to avoid the dark tyranny and injustice which caused her desolation.

The tenth section of article first in the general Constitution, limiting the powers of the states, among other things, provides "that no State shall pass any *ex post facto law*, or law impairing the obligation of contracts." We understand that a movement has already been set on foot to test the oath of loyalty according to this clause of the Constitution of the United States, and every effort should be made in order to render the attempt successful. From this restriction of powers it is manifest that the State of Missouri has no right to enforce this oath of loyalty, which is evidently in the truest sense an *ex post facto law*, and we earnestly hope that it will be declared invalid in the first instance in which an attempt be made to enforce it.

It may be remarked that by proposing this oath to a person who may have placed any of the acts punishable by the revised constitution, that by refusing to take it, he necessarily gives evidence of his guilt and becomes a witness against himself. It is in direct contravention, however, to the Constitution of the United States, to require a person to testify against himself, in any criminal case, as is provided in the fifth article of the amendments to the Constitution, which declares that "no person in any criminal case shall be compelled to be a witness against himself, nor be deprived of life, liberty, or property without due process of law." This provision forms a fundamental principle of our civil liberties, and was borrowed from the great palladium of English rights, the *Magna Charta*. There is every reason to expect that the iniquitous oath will be abolished as soon as public attention be called to even a portion of the injustice and absurdity which it involves.

Some have surmised that the portions of the revised constitution bearing on religion were divined in a spirit of hostility to the Catholic Church in Missouri, and we have reason to know that such suspicions are not entirely groundless. There is another clause in the constitution which annuls all grants and bequests given to any church, congregation, bishop, priest, or minister, religious order, etc., excepting a small amount of property for a church and parochial residence. Some of those men who were interested in drawing up the instrument have been reported to have stated, that they aimed at preventing the further acquisition of property by the Catholic Church in Missouri, and considering the flourishing condition of public institutions in possession of the diocese and religious societies in St. Louis, we do not wonder that the envy and bitterness of a few bigots may have been aroused, and found a vent in the revised constitution. We see no reason, however, for supposing that the so-called oath of loyalty could be especially leveled against Catholics, as it undoubtedly concerns the ministers of other denominations to a much greater extent, not one-tenth of whom are prepared to acquiesce in taking the proposed obligation. The sooner the designs of the faction be unmasked regarding their

opposition to the Church the better for the cause of peace, and the sooner will their iniquitous schemes meet with complete discomfiture.

The very mention of a Catholic persecution in this country is degrading to the nation. Honest, upright citizens feel that they are disgusted with the very sound of the words or their appearance in the most insignificant periodical. No more efficient means could be adopted to disparage our people than to speak of such a movement, in any language other than that of disgust and contempt; and no Catholic who would preserve his self-respect or defend the honor of his fellow-countrymen from the foulest calumny, could mention it in any other language. This senseless babble originated with the enemies of the country, and however trivial it may appear at present, "it was not so in the beginning." The cry was raised by persons sympathizing with those in arms against the government in order to deceive Catholics and draw them from their allegiance. It was industriously echoed in the press opposed to the late administration, and strenuous efforts were made to induce Catholics to regard New Englanders as their natural enemies. The nefarious scheme succeeded best in a quarter which the originators perhaps never had in view. A few of these restless politico-religious agitators who have been unusually busy in the late disturbed times, having mistaken the false alarm as the signal of a new attack, joined in the farce, and have, in the course of a few months, played it out. But the deceived with the deceivers have received the reward so well deserved—the contempt of every honorable citizen and the ridicule of the public press. The sectarian press of the country, insignificant and intolerant though it be, derided the miserable attempt, and its promoters, reduced to an ignominious silence, became entangled in the meshes they had spread for others, fell into the pit that they themselves had made. It can be said, with credit to our Catholic press, that it treated the matter as unworthy of special notice, and thereby gave an additional proof that our editors are not blind to the course of public affairs. The proceedings of the Pittsburg as-

sembly concern them much less than the failure of the attempt to lay the Atlantic cable, and the ebullitions of certain pulpit demagogues on the antagonism between Catholicity and a republican form of government, are of little interest in comparison to the question of reconstruction. As Catholics we can afford to treat any movement of the kind with indifference, but as citizens we must, with the vast body of the nation, feel ourselves humbled that there are individuals claiming a fellow-citizenship, who, in their endeavors to carry their political measures, show that they have lost all public honesty and care for the nation's honor, and abandoned every claim to self-respect.

An anti-Catholic movement, as such, and taken on its own merits, stripped of mere political questions, can not live in this country, and the most efficient means of success left to the enemies of the Church, is that of borrowing the garb of some imaginary social virtue or public benefit with which to cloak their designs. Their purposes can only live for a time in the darkness of bigotry, which still clings to the minds of a few sectarians, but melts away before the enlightenment of the great body of our fellow-countrymen who have learned to admire Catholic truth, and stand with a respect next to veneration before the Holy of Holy, which they are preparing themselves in God's good time to enter.

REFLECTIONS OF A PARISHONER.

I AM now settled in a parish in the city. Our church is finished, and although not clear of debt, its yearly income pays the interests and encroaches on the capital, and I never hear an appeal for parish purposes except twice a year, when collections are taken up in the church to support the schools. There are schools, one at either side of the church, which are conducted respectively by the Christian Brothers and Sisters, whose special community title I have never taken pains to enquire into. My children attend the

schools and give me as little trouble as is the lot of the most favored heads of families. I was never opposed to the common schools. They are in the highest degree beneficial to any community, and considering the elements which compose our society and the necessity of imparting the rudiments of education to the masses under our form of government, and the advantage accruing to any people from a knowledge of reading and writing, I have thought them to be of the greatest importance. I have always approved of levying a tax on all, to support these schools. I would not send my own children to them, since we have a good parish school of our own, and would prefer to pay any reasonable charges for their education under Brothers and Sisters, to throwing them into the indiscriminate intercourse of good, bad and indifferent, rich and poor, well-bred and ragged, dirty children, who frequent the public schools in our ward. I care too much for my children to expose them to the dangers arising from associating with boys and girls of the streets and alleys of the city, and as I have endeavored to keep the faith myself and practice it as my only hope of salvation, I would not like to expose the opening and unsuspecting mind of my child to the influence necessarily exercised by a teacher who is not a Catholic.

Let non-Catholics send their children to the public schools if they please; better that the rising generation of all denominations receive instruction of some sort than that they be left in ignorance, and for my part, I will cheerfully pay my school taxes, although I never intend that any of my family be educated at public expense. I consider myself recompensed by having the masses of my fellow-citizens taught to read and write. If there were no public schools, and all popular education were left to private enterprise, we can easily understand how there would be a much lower order of society in this country than now exists. I never thought that ignorance of the rudiments of knowledge could be beneficial to any one, and can easily understand how prolific it would be of barbarous customs and every species of crime.

But I am diverging from my first thought—which was to state that I am in the enjoyment of every religious advantage for myself and family, and am enough of a Pharisee to thank God, that in this respect, I am better off than many others. We appreciate and even enjoy blessings in proportion as we may have known or experienced their want. I was born and bred a farmer's boy. My father's house was a long fifteen miles from a church, which was attended by a clergyman twice in the month. I learned my catechism from my parents, my elders, brothers and sisters, and some of the neighbors in whose houses the little ones assembled by turns, this Sunday in one house and the next in another, to be put through a series of questions that I understood apparently as much about as did my instructors. I consider it a blessing that I live within a block of the church, when I think of riding fifteen miles on the back seat of a lumber-wagon, and I heartily acknowledge that the Brothers and Sisters relieve me of much of that solicitude which I gave my father when he often had good reason to fear that I was in our neighbor's orchard, or nutting in the woods, when I should be reciting my catechism at Mr. Keating's over the hill. Since I left my father's home and took the world on my own shoulders, I have been at the erection of three new churches, including our present parish church, and have always had sufficient means to make me boast that I let no man give more to erect the new church than I. Now, when I am endeavoring to settle up accounts in another world, I often think whether the pride that I have taken in boasting myself foremost of all on the subscription list, has deprived me of my reward for so laudable an act as that of co-operating to build a church; and have concluded to dismiss the reflection, since it is too late now to mend matters; but I have consoled myself when searching for an excuse by the reflection that publicans are more abundant than pharisees in our times, and that the persons who lose the merit of their good works in this country for being proud of their religion form a small class of sinners, comparatively to those tainted with negligence and indifference, and if my pride were a fault, I thank God

it leaned to virtue's side. At all events, I like to see men in earnest in religious matters, and if we expect that service rendered our country should be recognized by our fellow-citizens, I cannot see why it is not right to surpass all in my parish, in promoting the interest of religion; and if people acknowledged my superiority in that respect, I could not help being pleased. I have taken great interest in religious affairs, whether of a general nature, or pertaining to my own parish, through my whole long life, and have by times been the critic as well as the benefactor of religion. I have sometimes expressed to my parish priest my views regarding improvements to be made, and have ventured to dissent from his policy in certain undertakings, while I watched with the greatest concern whatever pertained to the general interests of religion in the United States. I well remember how anxiously I waited the overthrow of the Maria Monk excitement, and how I exulted when I heard the cry of indignation that the burning of the Charlestown convent, and the acquittal of the perpetrators elicited from the nation. The controversies of Bishop England interested me not less perhaps than they did their author, while Bishop Hughes on the school question, and Bishop Purcell—the last of the champions of a heroic age—in his controversy with Breckenridge, were paramount in my mind to the election of General Harrison, whom I supported throughout all the excitement of temperance, log cabins, and hard cider.

I think that no occurrence in my life ever excited as much anxiety in my mind as the Philadelphia riots while they prevailed, and I have still in my possession some copies of a newspaper to which I sent some contributions with the purpose of eliciting to the condemnation of public opinion on their instigators. The first time I ever voted the Democratic ticket was to aid in the downfall of Know-Nothingism, and I think the last of the few speeches I ever made, were some delivered in favor of religious liberty and in support of the constitution during that campaign.

I have written all the foregoing in order to insinuate that I have not been an inattentive observer of religious affairs in this coun-

try, and particularly matters pertaining to parochial interest, and thus, like some books which I have read, translated from the French, I have made the greater part of this paper a preface.

It appeared to me that the greatest difference between the arrangement of temporalities connected with Catholic and with Protestant churches in this country, arises from the fact that the Catholics confide everything to their pastors, and Protestants as little as possible to their ministers. The priest must collect the funds with which to build the church and schools, and be the treasurer, responsible to no one but the bishop, for the parish revenues.

I remember how a few converts and some others urged the system of committees in our parish, and how the pastor acquiesced in their request, and appointed a number of parishoners to act with him in that capacity. It was all very well as long as the pastor was the responsible individual before the people, but as soon as any of these members of the committee or all of them, were to be entrusted with the parish funds, things came to a dead lock, and before a single movement could be made again, the priest had to appear as the prime mover and sole responsible agent. I have often heard non-Catholics express their astonishment at this boundless and implicit confidence reposed in the priest by the people, and seemed to wonder at seeing things progress with remarkable rapidity and in but few exceptional cases with any dissatisfaction or dissensions arising from the system. In fact, Protestant congregations exist in a chronic state of dissatisfaction regarding temporalities, and while a Catholic parish would have a church built or its debts cleared off, their neighbors, a few streets distant, will be still discussing the preliminaries of such an enterprise. The congregation builds the meeting house, a committee receives the pew rent, makes improvements, gives a minister a call, and if the salary be so considerable as to elicit a response, he is engaged.

As long as the preacher gives satisfaction to the majority of his people, he is retained, and if otherwise, he is gently reminded

of the necessity of receiving another "call" by the withdrawal of a portion of his salary, or, to use a military phrase, by the "issue of half rations."

I was always of the opinion, that whatever is found to be the uniform and almost instinctive practice of Catholics, has its origin in the very constitution of the Church itself, and think that this confidence reposed in their pastors by Catholics, grows out of the very nature of our holy religion. I had some pretensions to a general knowledge of church history which I gathered from Reeves' compendium, and by reading the controversies which attracted so much attention in my day, I discovered that the bishops and priests were entrusted in every age with the management of church property. I was always opposed to church committees and was accustomed to argue against the system, by remarking that our Lord established the Church, as a society, with its rulers exercising an authority which the people were bound to obey in all things pertaining to salvation; and since churches, schools, convents, orphanages, asylums, and the means of pastoral support, were all necessities or appendages of the Church, and means to the working out of men's salvation, that the people should obey the direction of pastors in such matters, because they were entrusted with the spiritual interest of the people. I considered it a usurpation of church authority, that the people assume the direction of church temporalities, and charged my opponents with an attempt, though on their part inadvertant, to introduce Protestant customs into most important affairs of the Church. The rulers of the nation, state, county, or city, are necessarily the administrators of public property; and that private citizens would presume to assume the control of the public funds, would not be less abnormal or preposterous, than to admit the right of the laity in the Catholic Church to administrate her property.

I remember, that on a certain occasion, that I put my thoughts on this subject into writing and succeeded in convincing the principal promoters of committeeism in our congregation, to

abandon their purpose ; but whether success was more attributable to my weight of argument, or to the fact that parochial affairs had gotten into a snare, through the operations of a committee on probation for a few months, I cannot say with any degree of certainty. I commenced by stating, that popular opinion in this country, meaning the mode of thinking and acting of non-Catholics, was opposed to my position. They appeared to act on the principle that the minister was not to be trusted. This fact might be accounted for historically to some extent, but it is principally to be attributed to the nature of Protestantism which did not admit any properly so-called authority in religion.

The Puritans rebelling against the Established Church and government of England, went to the very extreme, and deprived their ministers of all control of church temporalities. Besides, the necessity of this country of having all the various forms of religion stand on an equality before the laws of the general government, induced the opinion that the social influence of clergymen should be looked upon with suspicious eye, least any denomination should in any respect attain an ascendancy. Hence laws prohibiting clergymen to hold office were enacted in New York, Virginia, North and South Carolina, Kentucky, Tennessee and Louisiana. Article 7, par. 4 of the Constitution of New York has the following, which I adduce as an example : “ And whereas, the ministers of the Gospel are, by their profession, dedicated to the service of God and the care of souls, and ought not to be diverted from the great duties of their functions ; therefore no minister of the Gospel or priest of any denomination whatsoever, shall, at any time or under any pretence or description whatever, be eligible to, or capable of, holding any civil or military office or place within this State.”

Catholics need have no objections to these provisions, considering the condition of our society and the law of the Church prohibiting the clergy to mix themselves unnecessarily in secular affairs. It is quite evident that Catholics will not be the first to seek to annul these prohibitions. But they serve to show a popular prejudice against clerical influence, and as all popular opinions and tendencies never

stop at moderation, they have gone to the extreme of depriving the preachers of all right to administer even denominational property. I had learned by experience how difficult it is to argue against a prevailing opinion — which is so often appealed to as the last criterion of truth and falsehood, and the standard by which every controversy is wont to be tested — and consequently thought it well to level this greatest barrier to conviction at the outset. I then added that I wished to call attention to a very remarkable fact, that is, that the Catholic Church possessed more property than any government on earth during the greater portion of her existence, and notwithstanding her rulers were not considered at any time to necessarily rank among the opulent, or those who possess a superabundant means — but only among those who have a competency or sufficient means of support. Their position has ever been regarded as that of administrators, not that of owners. The canons of the Church require that benefices and emoluments of any kind belong to the recipient, only in so much as they are required for his support, according to his condition, and that he is not at liberty to dispose of them at will — and if he can claim anything beyond his maintenance, that he must save it by parsimony from the ordinary expenses of his mode of life. As a proof that the Catholic clergy had been faithful to their duties as administrators, I appealed to the still existing and ever enduring confidence reposed in them by the faithful, through the lapse of many centuries. Two-thirds of the civilized world still trusted them with the administration of Church temporalities, and that long ago would their abuse of that confidence have been detected and charged against them, had it existed in other than exceptional instances. I then begged them to consider the immense wealth that the Church had acquired in this country during the present century. I instanced the many millions held in the name of the Bishop of our own diocese, how this wealth was increasing daily under the administration of the clergy, and asked if they ever heard of a government so wealthy, and less peculation charged to those in power? The still existing confidence, I argued, is a proof

that the clergy are true to their trust. I remarked, besides, that the rapidity with which church property is increasing is truly astounding. In a city where all the Catholics might have been assembled in one small church, not over twenty years ago, now twenty or thirty spacious and expensively decorated edifices for public service, are found. Schools, colleges, convents, and asylums of various kinds, had sprung up under the sole administration of the clergy, and I inquired if, in the judgment of any sane man, committeeism could work such wonders?

I presented another view of the subject, which they told me afterwards was new to them.

It is a fact that Protestants who attend service contribute more extensively than Catholics—individually. The largest donations are given by Protestants. The pew rent—the ordinary source of church revenue in this country—is higher in meeting houses than in Catholic churches. To what, then, is this rapid accumulation of our church property to be mainly attributed? I answered, to the comparative economy of the expenses on the part of the Catholic clergy.

Suppose the number of Catholic clergymen in this city at present to be thirty, and that by the highest estimate their expenses amount on an average to \$1,000 yearly. Take the same number of Protestant ministers, whose salaries range from \$2,000 to \$5,000 per annum, and which average at least \$3,000 for each. Thus every year, if the Catholic contributed equally with Protestant congregations, there would be a saving for the Catholics of \$60,000 per annum. No wonder, then, that the property of the Church increases with so much greater rapidity than that of the sects, since during the last five or ten years the Catholic clergy have saved to the people at the rate of \$60,000 per annum above what was saved by an equal contribution on the part of Protestant congregations. No wonder that splendid cathedrals arise, that seats of learning are founded, that hundreds of orphans are clothed and fed, that the Magdalen is invited to abandon the path of iniquity and provided with a home.

That there were here and there one who, as his great exemplar — Judas — steals the common fund entrusted to him by his Lord and master — I did not deny ; but there were sufficient supervision and restraint in the Church to punish, if not correct these betrayers of their trust — I did not hesitate to assert. But how many ecclesiastics in this country have we heard of to have acquired wealth ? John B. Gough, the great philanthropist and temperance lecturer, was lately accused of having made a fortune from his mixture of temperance and philanthropy, and John B. cleared himself of the calumny, by the declaration — which all are bound to believe — that he was only worth \$12,000, and the model philanthropist was considered by the public as a martyr to moderation. What would be thought of a Catholic clergyman who would acknowledge himself as poor as the peerless philanthropist ? If clergymen saved a little more than they are wont to do, and would make provision for the time of sickness or the infirmity of old age, and not be obliged to descend from their position as gentlemen, to beg a support from one quarter or another in the hour of need, I would praise them for it — said I — and they agreed with me. But I had written more, and it all cost me labor, and so I determined that I would give them the contents of my paper. I continued.

The true religion, both in the old and new covenant, has placed abundant means in possession of the priesthood. According to the laws of Moses, the Levites were put in possession of double the extent of land that any other tribe possessed. Philo, a converted Jew of the first century, tells us that in the contracted district of Palestine — one hundred and sixty miles in length by forty in breadth — the Levites numbered not less than three hundred thousand, and, that none of them were so circumstanced that he could not be considered well off. Besides receiving tithes of the other tribes, their receipts were increased by emoluments received from the sacrifices, and yet, adds the same author, the Jews conferred on them other benefices and made them donations with the same alacrity and cheerfulness as if they themselves were the recipients, and not the donors.

We are all sufficiently acquainted with the history of the life of our Blessed Lord, to know that the little community of His Apostles and Disciples established a common fund for the support of all who gave their lives and energies to the propagation of the Faith. Could we expect to see a higher degree of generosity manifested in any cause than what we witness in the conduct of the early Christians, who laid their wealth without reserve, at the feet of the Apostles, to be administered by them for the maintenance of the entire Christian community?

We all remember that the seven deacons were appointed by the Apostolic college, to take charge of the temporalities, that its members might be left free to perform the more sacred functions. This community-life was adopted by the first Christians in Judea, in consequence of the prophecies of our Lord regarding the destruction of Jerusalem, and the dispersion of the people, that they might be provided with a sustenance and escape the impending ruin. In other countries the newly converted people retained their wordly possessions, but the liberality with which they contributed their means, placing them at the disposition of the clergy to supply the requirements of religion, forms a striking contrast with the spirit of certain committee-men, who seem to think that religion should be supplied by heaven with all its earthly requirements. During the ages of persecution we find frequent mention made of extensive church possessions, administered by the bishops and other ecclesiastics for the support of religious worship, and care of the poor. Lactantius, in his book on the *Death of Persecutors*, leaves us extensive evidence of the existence of large possessions in the second and third centuries; and the laws of Constantine provide that this property be left under the entire control of ecclesiastics. The wisest and best of Christian monarchs have been remarkable for their liberality towards their Church, and for the unbounded confidence in the clergy regarding the administration of temporalities. Constantine, Theodosius, Justinian, Charlemagne, St. Henry of Germany, St. Stephen of Hungary, St.

Louis of France, and Edward the Confessor of England, afford illustrious examples of this class.

I was very fortunate in having at hand several striking instances of failures on the part of Church committees, and presented them in a light that would array them most favorably on my side of the question. But I feel, after all that I have written, that I have been pretending to fight the dead lion. I am a man of the past rather than of the present, and "fight my battles o'er again," with all the warmth that I brought into the contest some twenty years ago. Since my hair began to turn gray, I do not remember to have met a man of any pretensions to ability, or possessed of ordinary information regarding Church matters, who, with my well meaning friends with whom I discussed the question, has not long ago resolved not to interfere in the legitimate action of the clergy, and have concluded that we are to build up religion in this country, as it has been in every other, by leaving the administration of Church property to our bishops and our pastors.

FENIANISM AND SECRET SOCIETIES.

The Fenian movement, which does not deserve the name of an attempt to revolutionize Ireland, is already an affair of the past. The principal events of its history have already transpired; the agitation of the simple honest people who love their country, and who are ready to join in any project to better its condition, required action; the first appearance of a commotion has been dissipated, and the most inconsiderate and enthusiastic who have confided in the project, must now see that their aspirations are not to be realized, and their prospects as unfounded as a dream. It is to no purpose to blame the promoters, or those who were deceived by their writings and harangues. There were honest, true, brave men in the Fenian Brotherhood. If there were timeservers, vain

enthusiastic creatures, even imposters, connected with the organization, whose purpose was to enrich themselves by the practice of deception, such persons are connected but too frequently with the best causes, and if there have been more of them amongst the late agitators, than among the leaders of similar popular movements, it would be unjust to fix the stigma of dishonesty on the body of the poor, simple, upright, patriotic people who gave their means to the combination, who love Ireland, and imagined that the hour of her redemption was at hand. The love of country, after the love of God, is the highest of which the human heart is capable. The service of our country, after the direct service of God in His religion, is of the next most exalted form of human action. Patriotism is the fairest embodiment of the golden precept, "the love of our neighbor as ourselves;" and that men in every age, however far they may have departed from revealed truth, or deeply sunk in moral depravity, have acknowledged "*Dulce et decorum est pro patria mori*," offers another illustration of the divine wisdom of Him who said that the first precept of the law is to love God above all things, and the second, like to that, the love of our neighbor as ourselves. As men are most easily deceived in matters touching their fondest attachments, it is not remarkable, nor is it to be deprecated, that the Irish people should be frequently deluded by visionary projects for the amelioration of the condition of their native land. Irishmen are attached to their nation by the double ties of love of country and religious feeling, and if their action be injudicious and hasty in affairs of national import, their excuse is the noblest that could be offered in palliation of a fault, the violence of the purest devotion to their country and their religion. It is not the purpose of this paper to examine the merits or demerits of the organization known as the Fenian Brotherhood. No person of sincerity, and sufficiently well informed to judge of the purposes of this society, ever entertained the opinion that they could be realized. Sensible, honorable Irishmen, both in Ireland and elsewhere, discountenanced the proposed scheme. We have not known, nor heard of, any man of education and upright

character, in Ireland or in this country, attaching himself to this body, or attempting to further its cause. The magistrates of Ireland have combined to prosecute its members with rigor. The professional men, the farmers, merchants, and capitalists, are as vigilant to arrest its movements as the government officials, and the clergy, who are of the people, and from the people, have, independently of the objection that it was a secret society, persistently proclaimed the futility of the movement. The insignificance of the society as to numbers, was also too apparent to expect that it would merit special attention. It now ranks among the things that were, and belongs to that extensive class of occurrences that are of too little consequence to engage the pen of the historian.

An important question, has, however, been excited by the existence of this organization, namely, what is meant by a secret society as condemned by the Church? This question has been answered satisfactorily from many quarters, but the response has not been as yet sufficiently understood by many of the Irish people. Had it been thoroughly understood three years ago what the nature of an illegal secret society is, the whole voice of the people would have been raised against Fenianism, and it would have scarcely been heard of until it was forgotten. There has been no occasion in the last generation to instruct the Irish people on such an important matter. The few condemned societies, the Carbonari and Freemasonry, were unknown to, or shunned and detested, by the masses, and the few who, from patriotic motives, connected themselves with this revolutionary organization, could scarcely believe they had involved themselves in secret societyism, and incurred the penalty of excommunication.

The little success that Fenianism has had in attracting adherents, is undoubtedly to be attributed mainly, to an unhappy misunderstanding regarding the nature of a secret society as condemned by the Church, and the unfavorable manner in which the populace have viewed the principal attempts made to instruct them on the subject. The Fenian organization is, in the strictest sense, a secret society condemned by the Pontifical constitutions, and its members

are as really excommunicated as the Freemasons, Carbonari, or the adherents of more recent secret revolutionary combinations of Europe. But the mistake has been that this phase of the subject was not presented to the people in all its simplicity and reality. The prelates who attempted to instruct the people were themselves Irishmen, who loved the Irish people, and with their promulgations and expositions of the law of the Church, set forth the absurdity of attempting to better the condition of Ireland by bloodshed and an appeal to arms against the power of Great Britain. This adjunct to the instruction on ecclesiastical law was construed by dishonest parties to signify that the Hierarchy was opposed to their cause on mere political grounds, and that the clergy had leagued with the aristocracy to maintain the present existing order of affairs in Ireland with all its real and imaginary evils. The prelates were brought down from their high estate as expounders of the universal law of the Church, and challenged by the reckless or ignorant populace to show by what right the English Crown claimed sovereign dominion in Ireland, and why they should constitute themselves judges of the success of a Fenian revolution, whose prospects in the eyes of its enthusiastic and simple adherents were beyond the bounds of chance. There are few, if any, of those who adopted Fenianism, who would not prefer to effect their object by means not proscribed by religion, and if the prelates had contented themselves with declaring the organization illicit according to the Pontifical decrees, and not laid themselves open to discussion regarding the right of revolutionizing Ireland, or the chances of success, Fenianism would have been long since abandoned.

By exciting such a discussion the most deeply-seated and fondly nurtured prejudices and feelings of the people became at once arrayed on the opposition — prejudices and feelings that no arguments could assuage or overcome. The prelates could not withhold the proclamation of the law of the Church, wherever this organization was assuming any degree of importance, while their love for the Irish people, and deep solicitude for whatever pertained

even to their temporal welfare, urged them to declare the futility of the proposed undertaking, the folly of attempting to execute the proposed plans; and thus the genuine affection of the bishops has brought upon them the vituperation of the turbulent and unscrupulous declaimers of the Brotherhood. Had bishops and pastors adhered strictly to the enforcement of the law of the Church, their position could not have been mistaken, nor their instructions misconstrued. The following condemnation of the Brotherhood by an Archbishop may serve as an illustration of this ill-timed solicitude to which we refer, which, although it appeared in previous publications by other prelates, was not rendered, as it is in this instance, apparently as the reason for which the organization is proscribed:

"The undersigned has read in this morning's paper an announcement of a funeral to take place next Sunday from St. Patrick's Church in this city, of a deceased member of the Fenian Brotherhood, who died at St. Paul, Minnesota, on the 24th inst. The occasion is evidently made for a display, on the part of those in this city who are members of that association. Hence the deferred interment, and the pageant which is to accompany the burial. The connection of St. Patrick's Church, where the religious services is announced as to take place, and where, without any authority from the pastor of that church, it would appear, an oration, by a gentleman of this city, is to be delivered, imposes on me the obligation of forbidding—as I have done—the pastor of that church to permit any funeral service, or other religious ceremony, to take place on this occasion. I have furthermore directed the Superintendent of the Calvary Cemetery not to admit any procession of men or women bearing insignia of Fenianism within the gate of the cemetery. I use this occasion to state publicly, what I have uniformly stated in private conversation, that the members of the Fenian Brotherhood, men or women, are not admissible to the sacraments of the Church as long as they are united with that association, which I have always regarded as immoral in its object—the exciting rebellion in Ireland, and

unlawful in its means, a quasi military organization in this country, while at peace with England, to be made effective in the event of a war with that power.

“† PETER RICHARD,

“*Archbishop of St. Louis.*

“ST. LOUIS, August 30, 1865.”—*St. Louis Republican, August 31.*”

In this prohibition to admit the members of the body to the sacraments or to hold “any funeral service or other religious ceremony” in the church, or admit within the precincts of the cemetery “any procession of men or women bearing insignia of Fenianism,” the Archbishop assigns as a reason for his action, that he has “always regarded the association as immoral in its object—the exciting of rebellion in Ireland, and unlawful in its means, a quasi military organization in this country while at peace with England, to be made effective in the event of a war with that power.” We have no doubt that the venerable and learned prelate takes it for granted that the association is, strictly speaking, a secret society falling under the penalties determined in the Pontifical constitutions, and that it appeared to him superfluous to allude to the fact again, and hence he mentions other reasons why he considers the body to be illegal. This is more commendable of the Archbishop than advantageous to the cause. Had he been contented with enforcing the law of the Church against secret societies, Catholics could not have disputed his position. But he will not easily succeed in convincing either the members of the Brotherhood or the masses of our Irish people that the revolution of Ireland is immoral. The revolution of Ireland is immoral either because the English sovereign has a strict right to govern Ireland, or because the prospects of succeeding in the revolution are not well founded. The masses of the people, and many thoughtful persons, would differ with the Archbishop, should he affirm the first, and the enthusiastic members of the Brotherhood think that they understand the prospect of success better than any one outside of their body. A controversy is immediately opened

regarding political rights and revolutionary detail, so that however much we agree with the opinion of the Archbishop, we could never hope to impress our views on Fenians or on the masses of the Irish people in America. The Archbishop considers the association "illegal as to the means" which it adopts; measures which violates international law; "a quasi military organization in this country to be made effective in the event of a war with England," etc. The members of the association will say that it is not their purpose to invade Ireland, or form military organizations in this country to aid the people at home in their struggle for independence. They propose, say they, to emigrate individually and bring with them their means to aid the common cause. They will say, besides, that if their measures be in violation of international law, that it is the duty of those who are the direct guardians of the laws of nations to decide; and when they are proclaimed illegal by international authority, that they will then obey the law and support ecclesiastical authority in its sanction and enforcement of it; but that they are not prepared to obey ecclesiastical decisions until the proper authority be heard regarding the matter. Thus there arises an interminable controversy regarding points that are quite foreign to the matter at issue—the violation of the laws of the Church prohibiting secret societies.

The instructions offered to the people on these various topics may have been prompted by pure and sincere affection for them and solicitude for their welfare, but it does not follow that such was the most appropriate action, or in exact conformity to strict duty under the circumstances. The great and paramount duty of spiritual rulers is to set forth ecclesiastical law so that it may not be confounded with personal views of politics, nor enveloped by a mass of disputed details; and the more precise that religion obligation be set before the people, in proportion will it be understood and reduced to practice by them; and the fewer will be the opponents to the action of ecclesiastical power. The Fenian organization falls under the severest punishments inflicted by the laws of the Church, and it is to be regretted that the people were

not instructed on this point before other questions of less moment were raised to induce confusion or awaken long founded prejudices.

It would have been sufficient, if in this movement our people could have been taught the nature of secret societies as condemned by the Church, and induced to shun them as the prevailing evil of our times.

That the Fenian combination is, strictly speaking, a secret society, and that its adherents, promoters and aiders, are excommunicated, admits of no dispute. There are some societies mentioned in the Pontifical constitutions, such as that of the Freemasons, the Carbonari and its different forms, and there are others which fall under the same condemnation and penalty of excommunication, because they are secret organizations which have for their object to oppose the supreme civil government or Church authority, "to disturb an existing order of civil or religious society." It will be more satisfactory to give a synopsis of the principal portions of the constitutions of Clement XII., Benedict XIV., Pius VII., and Leo XII., in which secret societies are condemned and their adherents excommunicated.

Clement XII., in a constitution "*In eminenti*," dated 28th of May, 1738, condemned the society, the reunions, and assemblies, of whatever kind they may be; commonly entitled of the *Freemasons*, or by whatever name they may be known in different languages, because they bring together men of various nationalities who are satisfied with an appearance of natural morality and religion, and forming a secret agreement according to laws established by themselves, bind themselves to keep it inviolable under oath administered on the Holy Scriptures, and under numerous and severe penalties. And inasmuch as this society violates both the laws of the Church and civil society, the Pontiff considered it his duty to prohibit the faithful from entering or uniting themselves in anywise with it under pain of excommunication, from which they can not be absolved unless by the Roman Pontiff himself, and at the point of death.

After the death of this Pontiff, some persons took occasion to assert that, inasmuch as his condemnation of Freemasonry was not positively approved of by the succeeding Pontiff, it lost its force and was no longer to be heeded. In order to quell this groundless rumor and defeat the misrepresentations of the Freemasons, Benedict XIV. issued a constitution with the heading, "*Provideas*," on the 28th of April, 1751, confirming the condemnation of Clement XII., and enforcing the penalties promulgated in his Bull, which is repeated word for word. "Our predecessor," says Benedict, "has prohibited to each and all of the faithful, under pain of excommunication, which could not be removed except at the point of death, and only by the Roman Pontiff, to be so rash and obstinate as to enter the society of the Freemasons, to propagate it or further its purposes, to protect it, conceal it, to be enrolled in it." The Carbonari, the off-shoot of Freemasonry, being established in Italy in 1818, soon spread to France, and in 1820 were found everywhere throughout that country. A grand plot was formed to revolutionize the kingdom, and had it not been for the characteristic tardiness and want of decision of Lafayette, who was to have taken a principle part in the outburst, probably it would have been carried out successfully.

In 1821, Pius VII. published a constitution condemning the Carbonari under the same punishment as those to which the Freemasons had been subjected by his predecessors. "We believe it becoming that we decree severe punishments, and in the most solemn manner, against the society of the Carbonari, especially since the Carbonari affirm, without reason, that they are not comprised in the Bulls of Clement XII. and Benedict XIV., nor subjected to the condemnation and penalties indicated in these Bulls."

Four years after the publication of this constitution of Pius VII., Leo XII. found it necessary to renew the condemnation and proclaim the same penalties established in the Bulls of his predecessors against secret societies. These secret organizations, assuming various new names, attracted the people by the pretence

that inasmuch that they did not exist when the above constitutions were edited, that they were not included in the condemnation. Leo XII. consequently, in order to prevent all cavil or dispute arising from such a source in future, condemned, under pain of excommunication, reserved to the Roman Pontiff, all secret societies, by whatever name or title they may be known, those that then existed, as well as those that may be afterwards established, which propose to overturn the established legitimate order of civil society, or oppose the supreme civil authority or the Church.

“Hence we consider it our duty to condemn anew all these secret combinations, and to do so in a manner that none of them will be able to boast that it is not included in our apostolic sentence, and by such a pretext to imagine that it has the right to lead into error imprudent persons and those whose constancy is easily shaken. Consequently, after having heard the views of our venerable brethren, the Cardinals of the Holy Roman Catholic Church, and by our own will, and after mature deliberation, we, by the present constitution, condemn all secret societies, as well those that now exist as those which may be afterwards established, which propose to practice the above-mentioned crimes against the Church and against the supreme civil authority, whatever may be the name by which they may be known. We prohibit them perpetually under the same penalties expressed in the Bulls of our predecessors.”

With the exception of the declarations of Pius IX., these four constitutions are the only ones which refer directly to secret societies, and condemn them under pain of excommunication, and when reference is made by ecclesiastical authority to the law of the Church on this subject, or to the Bulls of the Pontiffs, it is understood that these documents are intended. The promoters of the Fenian excitement, when charged with secret societyism as condemned by the Church, had recourse to various subterfuges. In their conclaves in Chicago and Cincinnati, they proclaimed that they had eliminated the oath of secrecy for the admission of mem-

bers, and that consequently they did not fall under the censures of the Church. They proclaimed this defence loudly, and seemed to think it in every respect an adequate vindication of their position. Many who enrolled themselves in the Brotherhood were induced to do so on this plea, who would never have entered it had they considered it proscribed by the Church. This was a grand deception, and had it been dissipated by a proper exposition at the time, a very sound and exceedingly practical lesson might have been imparted to our Catholic people. The Carbonari were not all sworn into their society, and still all were subjected to excommunication. It was always considered sufficient to constitute a prohibited secret society, if certain plans were formed for disturbing the exercise of civil authority by certain persons who pledged themselves to observe secrecy regarding the means of execution. Their aiders, abettors, and promoters, and such as might in anywise unite with them to forward their purposes, became likewise amenable to the constitutions of the Pontiffs.

In order to spare the labor of entering into historical detail to defend our statement, as well as to put it beyond all question in the mind of every Catholic, we quote an authentic exposition of the constitutions regarding the matter. Pius IX., in his late Encyclical Letter, while recounting the many errors and extravagancies current at present, which he thinks it necessary to proscribe, and against which he warns the faithful, says that there are persons who "do not blush to affirm . . . *that the Apostolic Constitutions of Clement XII., Benedict XIV., Pius VII., Leo XII., condemning secret societies, whether these exact or do not exact an oath of secrecy, and branding with anathema their followers and partizans, have no force in those countries of the world where such associations are tolerated by the civil government.*" The opinion was prevalent among a portion of the Irish people that if an ecclesiastic deemed the Fenian organization anywhere as of sufficient importance to require that he should declare it prohibited by Church law, such a one should be marked as an enemy of their nationality. They would not listen to his expositions of the constitutions, provided

anything were made to appear condemnatory of their favorite scheme of revolution. Such persons will no doubt take exception to the authoritative exposition of the Holy Father himself, to the effect that secret societies, condemned in the Apostolic Constitutions, may have an oath or not; and not be satisfied unless the Roman Pontiff would issue another constitution for their especial benefit. We see little prospect, considering the present insignificance of their clique, that their aspirations will ever be responded to, and if they were, they may be assured that the result would by no means meet their expectations.

Another favorite defence has been, that the secret societies condemned in the Bulls of the Pontiffs, must have as their object opposition to the Church or *legitimate* civil authority; and as the Irish revolutionists do not regard the government of Great Britain as a *legitimate* civil power in Ireland, our patriots of the Brotherhood claim exemption from the penalties to which the Freemasons and Carbonari were subjected, and are not pleased to be classified in such poor Catholic company as they are known to be. We are not astonished that every advantage would be taken of expounding the law of the Church so as to give their position a semblance of rectitude, but we do wonder that when they set up a defence that they do not choose one of some solidity and weight, not one that persons of less than ordinary information might treat with derision.

The question as discussed in the constitutions of the Pontiffs, does not touch on the point of *legitimacy* of the government. It is sufficient if the object be — as appears from the Bull of Leo XII. — the overthrow of the supreme civil authority. Nor is it possible to expound the law so as to make it refer to only *legitimate* authority, otherwise all the branches of Freemasonry, Carbonari, and Red Republicanism, could plead that they did not view the government, whose overthrow they sought, as *legitimate*, and that consequently they could not be considered as subject to excommunication. If the law of the Church left it optional with revolutionists to judge of the *legitimacy* of governments, then they

would be free to form their secret combinations to revolutionize any country, and the law would defeat its own aims and purposes. It is not in the power of any class or combination in a nation to constitute itself judge of supreme power, and declare that a government cannot exact obedience, unless it does so in accordance with constitutional measures recognized by the government itself. In case that the existing power in a country breaks through all constitutional regulations, and deprives the people of every means of redress, then the fact of illegitimacy becomes patent to all, and when the whole nation, and especially the learned and those who have the greatest interests at stake in the country agree that such is the condition of things, then, and not before, can the government be pronounced illegitimate. We are as sensible as any one else to the wrongs inflicted by the government of Great Britain on the Irish people, but we are fully certain at the same time, that those who had the welfare of the nation at heart, the intelligent classes, and those who have fixed tenure in the country, have not passed sentence of *illegitimacy* on the government in Ireland. We do not presume to pass sentence ourselves on the point, but we do contend that no combination or secret clique have a right to constitute itself a judge and force its decision on the Irish people by bringing upon them, whether they will or not, the horrors of a rebellion. No secret combination has a right to declare itself arbiter of the destinies of the Irish people, and claim the right to govern that nation and direct it at will.

It is this reason that renders all secret revolutionary societies essentially immoral and reprehensible, independent of Church law. They who are not the nation, but always of the worst class, and without any authorization from the people, constitute themselves the governing power, usurp the prerogatives of sovereignty and establish the very darkest form of tyranny. Were the action of a revolutionary party open, so that the people could judge of its advantages and disadvantages, its justice and injustice, then there would be no law, either natural or religious, which could condemn it. Thus the American revolution was brought about, which

resulted in our separation from the English throne. On the contrary, the late rebellion in the Southern States, was forced upon the people, in a great measure, by secret revolutionary societies, that in their secluded conclaves plotted the secession of States, controlled elections, and struck terror into all the good and considerate citizens who counseled moderation. As long as the people recognize a government in a country, which they obey, no dark or impenetrable combination has a right to forestall their action, and hurry them on blindly into a revolution, even were the established government illegitimate — and such a clique is not only proscribed as immoral by the laws of the Catholic Church, but by the dictates of common sense. But, that we may not appear to give our mere personal views regarding the object of secret societies, we quote from a recent rescript from the Congregation of the Propaganda, directed to several Bishops of the Eastern States, in which it is explicitly stated that the object of secret societies condemned in the Apostolic Constitutions, is “the disturbance of the established order of ecclesiastical or civil *society*.” We know that the Church has always considered such to be the object of these condemned societies in its practical dealing with them, and we have seen the same exposition of the law given in an instruction of Pius IX. of the 4th of August, 1846.

The Fenian Brotherhood is therefore beyond all doubt a secret society in the strictest sense, and its adherents, promoters, and abettors, are excommunicated. We know that ignorance of the law, or of its penalties, have excused many from becoming subject to this censure, and that there are many simple persons connected with the organization who have no intention of offering opposition to the authority of the Church. But the subject has been sufficiently discussed up to this time to give every person, who is disposed to learn, a proper knowledge of the question. Whether this organization axacts an oath of secrecy or not; whether its members view the English government as legitimate or despotic, it is most certainly proscribed by the laws of the Church.

It may be said that, since this is the case, it is exceedingly diffi-

cult for a conscientious people to initiate a revolution ! We very cordially concur in this assertion, and add that one of the greatest evils that ever afflicted the world has been the facility with which revolutions and rebellions have been initiated and carried out. The civil power is from God as truly as is the authority of the Church. Our Lord recognized such a power in His tribute to Cæsar, and the Christian teaching requires that we be obedient to our civil rulers as well as to the guardians of our spiritual interests. We deceive ourselves if we imagine that there can be a government formed devoid of all defect and free from every abuse. We must expect more or less injustice, usurpation and oppression, in every form of government, and only that is the best which has the fewest defects. Many of these shortcomings must be borne without remedy, and such of these as can be corrected must ordinarily and outside of the rarest cases, be treated according to constitutional provisions. It is well that the right of revolution is only admitted in the most extreme cases, and that its exercise is attended with the greatest difficulties. Revolutions are the most severe treatment of social disorders, a remedy in the case of life or death, the last and only resource of a people to redress its grievances. To leave such a remedy to be administered by a few pledged together in some corner conclave, without the consent or co-operation of the thoughtful, and those interested in the welfare of the whole nation, would be acknowledged by all to be the greatest social danger that could threaten the existence of governments and social order.

The Catholic Church, however, does not base her action on what is merely expedient. Her duty is to determine what is right and what is wrong, what is justice and injustice, what is in accordance with the law of God and against it. Her action must necessarily result to the temporal advantage of nations and peoples, since it is founded on the designs of the Author of society. Those who will not listen to her must be disappointed eventually in their undertakings, whether they be nations or individuals. The same Providence that rules the destinies of nations, that

directs events independently of human power, that "shapes our ends, rough hew them as we may," is the same that deputed her to be the judge of right and wrong, and sooner or later will reward the good and punish the bad. Nations have their rewards and punishments allotted to them in this world, individuals theirs generally in the next, and no nation need expect to violate the eternal laws of equity without suffering the punishments which an all-just, ever-existing, and all-seeing Providence will inflict at the appointed time. Nations may be humbled and chastised during centuries, but if they are obedient to the will of Providence, they need not doubt but that their sorrow will be turned into joy, and their virtue receive its reward.

The great and everlasting glory of the Irish people is their firm adherence to the true Faith, and in after years, when the iniquity of England will remain on the pages of history as her most remarkable characteristic, the sufferings and persecutions for the Faith borne by the people of Ireland—their obedience to the laws of God, their purity of life and love of right and justice, will bring down the blessing of heaven upon generations, and attract the highest marks of approbation from the world.

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